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THE ACADEMIC LIBRARY AND SOCIAL JUSTICE:
A Q-STUDY OF LIBRARIAN ATTITUDES

A Dissertation
Presented to the
Faculty of
California State University,
San Bernardino

In Partial Fulfillment
of the Requirements for the Degree
Doctor of Education
in
Educational Leadership

by
Risa Maureen Lumley
December 2016

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December 2016

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ABSTRACT

This study took place on the campus of a Hispanic-serving institution, and used Q methodology to assess the attitudes and perceptions of academic librarians toward a social justice role for the university library. Among librarians and others in higher education, there is a great deal of confusion around social justice as a concept because over the past forty years, it has often been subsumed under, or diverted by the neoliberal discourse of multicultural education, which conflates social justice with providing equal opportunities for under-represented students primarily as a means of enabling them to obtain jobs and become consumers in our neoliberal capitalist society. Unfortunately, this perspective dovetails neatly with the positivist traditions of the library profession, which also eschews political involvement and exhorts librarians to remain neutral in the services and collections they provide. Within this discourse, universities and their libraries are stripped of their political and social potential for addressing the structural problems and inequalities which circumscribe the lives of the very students they purport to serve.

The results of this study indicate that many librarians believe that their profession's ethos of neutrality renders the debate over social justice within the library moot. These librarians equate social justice as equivalent to giving equal access to materials that promote the advancement of marginalized groups, and to those that encourage the continuation of the status quo or opposition to equality. Only a small number of librarians envision themselves as well

positioned to promote social justice by empowering students to use the resources currently available within the library.

Despite the different viewpoints represented by the factors uncovered in this study, there did emerge areas of consensus from which library leaders can mediate conversations aimed at uncovering and evaluating the principles, practices, and attitudes within the library that arise from the dominant White worldview and hinder the library's ability to serve all students equitably. Conversations about topics such as those implicated in this study, including institutional racism, diversity, social justice, and White privilege are not always comfortable conversations, but they are required if the library is to enact the changes necessary to allow it to serve all students more effectively and more justly. These discussions are especially needed at this time, when academic librarians as a profession remain 86 percent White, while many of our campuses are becoming increasingly racially diverse. If the library is to retain its place as the center of social and political discourse within the university, it is critical that it fully represent and respect the perspectives of non-dominant groups and recognize alternative epistemologies. Breaking with the positivist traditions of the library will allow opportunities for librarians to authentically connect with more of our students, which is particularly needed at Hispanic-serving institutions.

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CHAPTER ONE

INTRODUCTION

Problem Statement

Often referred to in the past as the “heart” or “soul” of the university, the research library has long been revered as the symbolic embodiment of knowledge and culture on campus. Despite claims to being a democratic “information commons,” the library has historically been complicit in perpetuating institutional and societal racism by excluding non-western epistemologies. Without regard to the proliferation of multicultural diversity discourse in recent years, neoliberal reliance on market forces continue to exclude non-hegemonic viewpoints from the university and its library (Darder, 2012). Marked by a relentless drive toward privatization of previously public services and institutions, neoliberalism has led to the corporatization of higher education as manifest in top-heavy institutional administration, competition among universities for “market share” of student-consumers, and a form of “knowledge capitalism,” where the market determines the value of intellectual “products” produced by the university (Araya, 2010; Giroux, 2002; Lawson, 2015). As a result, scholars in some fields now struggle to be heard, as academic publishers increasingly determine which books will be published based on market demand rather than on a particular book’s potential value to the growth of knowledge (Adema & Hall, 2013). Those scholars and works which are excluded from the marketplace are often those

which recognize non-hegemonic social, cultural, and political epistemologies. By excluding these voices from publication, the neoliberal market narrows the field of available materials from which the library may select, thereby further eroding any notion of the library's claim to function as a democratic commons (Lawson, Sanders & Smith, 2015; Monzó, 2014). For all universities which seek to promote social justice or diversity claims, and especially for Hispanic-serving institutions which may wish to market themselves as serving underrepresented minority populations (Andrade & Lundberg, 2016), allowing alternative discourses to be limited in this way undermines higher education's potential for addressing the social problems and inequalities which circumscribe the lives of the very students it purports to serve.

There are many libraries and librarians who have wrestled with the issues of institutional racism, sexism, colonialism, homophobia, and paternalism inherent in library services and collections and have attempted to address these issues (Adler & Tennis, 2013; Bales & Engle, 2012; Berman, 2006; Fister, 2010; Solis & Dabbour, 2006a; Tomren, 2003). Individual efforts, however, have generally been overwhelmed by the enormity of systemic problems within the library and constrained by the combined effects of decades of professional librarian "neutrality," neoliberal discourse, and management concerns with cost-savings. According to Giroux (2003), neoliberalism's effect on higher education has been to sever its connection to democratic ways of life by eliminating the vocabulary for political or social transformation, democratically inspired visions,

and critical notions of social agency. For librarians this is reflected not only in the relative scarcity of library materials reflecting diverse epistemologies, but also in our collective lack of will to assert our beliefs in the democratic purposes of the library and against neoliberal forces.

Purpose of the Study

Conversations about topics such as institutional racism, diversity, social justice, and White privilege are not comfortable conversations, but they are necessary to uncover and evaluate the organizing principles of institutional life that arise from the dominant White worldview. These conversations are especially needed among academic librarians, who as a profession remain 86 percent White at a time when many of our campuses are becoming increasingly racially diverse. It is not assumed here that either the library profession or institutions of higher education are explicitly racist, rather that unexamined policies and practices exist which allow these institutions to remain racialized (Gusa, 2010). The purpose of the study is to assess the attitudes and perceptions of librarians who work at a Hispanic-Serving Institution toward a social justice role for the library. This study aims to reveal areas of agreement from which to begin the difficult discussions necessary to enact changes in the library that will allow it to serve all students more effectively and more justly.

Research Questions

As the symbolic embodiment of knowledge on campus, the psychological impact of the library and its librarians as cultural stewards at Hispanic-Serving Institutions must be interrogated. The research questions that guided this study were: 1) How do academic librarians conceptualize social justice? 2) Are librarians at Hispanic-Serving Institutions willing to reinvent traditional practices to enable all students who use the library to understand the world beyond their immediate experience? 3) To what extent do librarians recognize neoliberalism's influence on the representation and enactment of democracy and social justice within the library? 4) At this late stage of neoliberalism, is it still possible for the library to enact meaningful change to realize its potential as a democratic commons?

Theoretical Underpinnings

The theoretical orientation for the present study is social constructionist, in that it seeks to explore and understand the processes by which a particular "knowledge community" comes to describe, explain, and ultimately agree about the nature of truth. As Kuhn says, "Knowledge is intrinsically the common property of a group or else nothing at all" (1994, p. 210). A general assumption of social constructionism is that knowledge "is in some sense ideological, political, and permeated with values" (Schwandt, 2000, p. 198).

According to Stainton Rogers (2011), Q methodology can be used by researchers adopting a social constructionist view in order to illuminate what is really happening during “conversations and other forms of social interplay operating between people” (p. 157). As a measure of subjectivity, it seems unlikely that highly similar Q sort patterns representing shared viewpoints, would appear, especially amid small participant groups, and yet they do (Watts & Stenner, 2012). In this way Q methodology, in keeping with social constructionism, can reveal what Dewey (1939) referred to as the socially constructed “facts” at work within the context being studied. With their status as socially accepted “facts,” these constructs become meaningful as those who recognize them judge their own feelings, understandings and beliefs in relation to “these objective, or object-like knowledge structures” (Watts & Stenner, 2012, p. 43). These social facts are what is revealed from the impression of similar viewpoints during the Q sorts and the subsequent factor analysis of the Q methodology.

Researcher Positionality

After completing my master’s degree, I began working as a librarian in 1989. When I think back to my first library job, I immediately picture the wooden card catalog which occupied a large portion of the wall next to my desk. In those days, although my office had a computer for word-processing, I was required to use a telephone modem to dial into specialized research databases to conduct

searches for library users. The databases charged fees based upon the time required to run the search, meaning that constructing a solid search strategy was necessary before dialing in. When the first CD-ROM version of databases arrived, everything changed. Freed from the cost of dial-up, users could now conduct their own searches at their leisure. Fast forward a few years more, and the advent of the Internet not only rendered CD-ROM databases quaint, but radically altered every facet of the information delivery landscape.

Within seven years of starting my first job as a librarian, I left the profession entirely, working in information technology for the next ten years. Perhaps because of the skills I developed during that time, when I returned to the library profession years later, it seemed as if nothing much had changed. Of course card catalogs were now online, and the first eBooks were available, but what I found is that even though library users and their expectations had radically changed, and technology had seemingly altered everything, the library's expectations for itself and its users was fundamentally unchanged.

I realized that I too, expected today's students to understand the library as I had when I was a young student – as a place where the “great books” were housed, and knowledge could be gained by anyone willing to put in the effort. As I reflected on my day-to-day interactions with students, I experienced more than one moment when I wondered whether I might just be getting too old to understand “kids these days.” No one seemed to know or care about the differences between a journal, a newspaper, a magazine, a book, or a website,

or the difference between a keyword and a subject heading, let alone the importance of a good search strategy. Often when I was attempting to assist a student, I felt as if I were speaking a foreign language. Where was their appreciation for knowledge? Were they just unmotivated and lacking in curiosity? It seemed as if all anyone cared for was getting a degree, rather than an education.

As I thought more and more about my interactions with students, I realized that for many of them I literally was speaking a foreign language. Not only was the esoteric jargon of libraries difficult to understand, but it was further complicated by my use of English, for some, their second language. Add to that my apparently outdated perspective on what higher education is “meant to be,” and I began to question all of my assumptions about the role of the academic library in the lives of students, as well as my role as a librarian, and in particular my role as a White person working as a librarian at a Hispanic-Serving Institution.

When I explored my own thoughts and assumptions further, I became more and more aware of the many ways that the forces of neoliberalism had shaped me, and had been reflected in my life and in my career. It is not surprising that a social, political, and economic movement most closely associated in the United States with Ronald Reagan, would have impacted my life and my career, as Reagan’s first term as president began during my senior year in high school. There are in me, however, remnants of beliefs and ideals from a time before neoliberalism; ideals that refuse to allow me to capitulate to

the notion of education, knowledge, and democracy as commodities, rather than as public goods available to all for the benefit of us all. With this study, I wanted to explore whether or not these ideals were still shared by other academic librarians, and if so, whether or not they could be harnessed to chart a new, more self-aware, more just and socially active path forward for the library, and for all the students we serve.

Definition of Terms

The following terms are used in this study and are presented in alphabetical order.

Hispanic-Serving Institutions (HSIs)

HSIs are accredited public or private nonprofit two-year or four-year colleges or universities with an enrollment of at least 25% Hispanic undergraduate full-time equivalent students.

Neoliberalism

Neoliberalism is generally recognized as an economic, social, and political philosophy that imposes free-market fundamentalism on all human interactions. Concerned not only with the capitalistic logic of the market, neoliberalism was also marked by the rise of global capitalism, social conservatism, and the subsequent decline of the welfare state.

Q Methodology (Tashakkori & Teddlie, 2010)

A set of procedures, theory, and philosophy that focuses on the study of subjectivity.

Q-Sample

A collection of stimulus items, in this case statements, presented to participants for rank-ordering during a Q sorting activity.

Q Sort

An individual participant's completed relative ranking of Q-sample statements into a forced distribution.

Social Epistemology (Egan & Shera, 1952)

Social epistemology can be thought of as those processes by which society as a whole seeks to achieve a perceptive understanding of the total environment.

Social Justice (Rawls, 1971)

Social justice is the application of the principles which define the appropriate distribution of the benefits and burdens of social cooperation.

CHAPTER TWO

LITERATURE REVIEW

Introduction

The university in a democratic society has many purposes, including research and teaching. Historically, those two roles have been celebrated for their contribution to the advancement of society and culture through the creation and transmission of knowledge. But critics of the university have called it an “ivory tower” which holds itself aloof, outside the sphere of the commons (Basole, 2009). While recognizing the university as a symbol of advancement, those on the outside looking in often feel that it projects an alien, elitist, and exclusionary façade (Alire & Stielow, 1995). Many academics, particularly those who identify as racial minorities, immigrants, or women, as well as those whose backgrounds lack social and economic capital, recognize the university as a site of negotiation “where different ways of knowing are forged in history and the relations of power” (Moscowitz, Jett, Carney, Leech, & Savage, 2014, p. 8).

Within the university, the library holds a special place. These “sacred temples of classicism” (Alire & Stielow, 1995, p. 512) were the first permanent buildings at many universities. Often referred to in the past as the “heart” or “soul” of the university, the research library has long been revered as a repository of objective knowledge (Radford, 1992, p. 412). As keepers of the library, librarians have historically derived much of their “professional” status from their

adherence to and maintenance of the positivist epistemology (Bales & Engle, 2012; Harris, 1986). In so doing, the library has excluded epistemologies which arise out of the social histories and cultures of non-dominant groups. Giroux recognized the problematic role of the library when he wrote that by “appearing to be an impartial and neutral ‘transmitter’ of the benefits of a valued culture,” institutions such as libraries “promote inequality in the name of fairness and objectivity” (Giroux, 1983, p. 267).

Over the past forty years, the university and its library have undergone dramatic changes in response to two phenomena which at first may seem unrelated: the influx of women and minorities into what had been primarily White, male institutions of higher education; and the rise of neoliberal political ideologies (Alire & Stielow, 1995; Araya, 2010; Bales & Engle, 2012; Benitez, 1998). As scholars such as Melamed (2006), Darder (2012), and Monzo (2014) have recognized, these two phenomena are not unrelated at all, but in fact are very closely aligned, and have been central to determining the role and purpose of higher education and knowledge production in our ostensibly democratic society.

Neoliberalism, marked by its relentless drive toward the privatization of previously public services and institutions, has led to the “corporatization” of higher education, as manifested by top-heavy institutional administration, competition among universities for “market share” of student-consumers, and a form of “knowledge capitalism,” where the market determines the value of intellectual “products” produced by the university (Araya, 2010; Giroux, 2002;

Lawson, 2015). According to Lawson, et al “critical inquiry can be seen to be threatened by corporate interests that structure the marketplace” (2015, p. 4) so that scholars in some fields now struggle to be heard as academic publishers increasingly determine which books will be published based on market demand, rather than on a given text’s potential value to the growth of knowledge (Adema & Hall, 2013). As only that information which has market value is published, knowledge becomes standardized and homogenized. “The value of information and knowledge as a public good for intellectual and social progress is now secondary to its primary rationale for economic enhancement” (Lawson et al., 2015, p. 15). Those scholars and works which are excluded are often those which recognize non-hegemonic social, cultural, and political epistemologies. By excluding these voices from publication, the neoliberal market narrows the field of available materials from which the library may select, thereby further eroding any notion of the library’s claim as a democratic commons (Lawson et al., 2015; Monzó, 2014). For all universities which promote social justice or diversity claims, and especially for those universities, such as Hispanic-Serving Institutions, which market themselves as serving underrepresented minority populations, limiting alternative discourses in this way undermines higher education’s potential for addressing the social problems and inequality which circumscribe the lives of the very students they purport to serve.

Using a framework of social epistemology, what are the ways in which the representation of democracy and oppression have been enacted within the

library? What role has the library played in advancing the neoliberal capitalist agenda toward the consolidation and control of the production of knowledge? Specifically, to what extent are librarians at Hispanic-Serving Institutions willing to reinvent traditions to enable all students who use the library to understand the world beyond their immediate experience? How does the university library at this late stage of neoliberalism serve the interests of its diverse student body? How would taking a position on social justice help or hinder the library's role on campus, especially at Hispanic-serving institutions? Is it possible at this late stage of neoliberalism, for the library to enact meaningful change to realize its symbolic potential as a democratic commons?

Social Epistemology

Social epistemology as first described by Egan and Shera (1952), is a means for studying the library as an integral component of a system of production, distribution, and utilization of intellectual products. The authors first defined epistemology as “the theory or science of the methods and foundations of knowledge, especially with reference to the limits and validity of knowledge, through which the philosopher seeks an understanding of how an individual achieves a perceptual or knowing relationship to his environment” (Egan & Shera, 1952, p. 132) They then extended that definition to apply it to the study of those processes by which society as a whole seeks to achieve a perceptive

understanding of the total environment. The four assumptions upon which social epistemology depends are:

- That it is possible for the individual to enter into a relationship of “knowing” with respect to his or her own immediate environment with which he or she has personal contact.
- That the instruments of communication which mankind has developed enable the individual to come into approximately the same kind of relationship with that part of the environment which is beyond his or her immediate personal experience but which he or she is able to comprehend because the symbols of communication relate this vicarious experience to his or her own immediate experience.
- That by coordinating the differing knowledge of many individuals, the society as a whole may transcend the knowledge of the individual.
- That social action, reflecting integrated intellectual action, transcends individual action.

As Egan and Shera observed in 1952, “It is no longer possible for a single individual today to enter into a relationship of complete understanding with the totality of the environment” (Egan & Shera, 1952, p. 133). Speaking of a world before the internet, the authors lamented that individuals often find themselves overwhelmed by the amount of information, much of it reconstituted from secondary and tertiary sources, encountered when attempting to conduct research. The problem, from a social epistemology framework, stems from the

fact that it is upon “this very system of secondary communication that mankind is dependent for intelligent social action in units larger than the individual, and today corporate, rather than individual action is increasingly the vital determinant in the shaping of contemporary society” (Egan & Shera, 1952, p. 133); a system of communication which has proliferated exponentially in the decades since. It is the complexity of this communication system which the forces of neoliberalism have fostered and exploited in order to enact a political, economic, and cultural agenda against democratic social action and toward a competitive, market-driven culture of individual entrepreneurialism.

Social Justice

Justice, according to Rawls, is the first virtue of social institutions. In his words, “The cooperation of individuals who comprise social institutions, in turn makes possible a better life for all, than all would have if each were to live solely by his or her own efforts” (Rawls, 1971, p. 3). Social justice then, in Rawls’ view, is comprised of those principles which define the appropriate distribution of the benefits and burdens of social cooperation (Rawls, 1971). Ideals which are generally associated with social justice include: fairness; equality; respect; balance of power; social advocacy; and more recently, diversity and inclusiveness. Speaking of social justice issues in libraries, Clark gives a modern interpretation when she describes social justice issues in terms of the movements they inspire, that “push for greater voice and more representation for

underrepresented or underpowered communities” (Clark, 2015, p. 124). Atasay cautions that neoliberal social justice discourse conflates “justice” with something that can be bought and consumed, by the way that it stresses the importance of increasing educational attainment and equitable educational experiences for under-represented students in order to obtain the “knowledge, attitudes, and skills needed to compete in a global world economy that is primarily service and knowledge oriented...” (Atasay, 2015, p. 182). Giroux’s thoughts on the purpose of the university in democratic society outline a social justice role for the library: “Knowledge must become the basis for considered individual and collective action, and it must reach out beyond the university in order to deal with neoliberalism in the ways that negate the most basic premises of freedom, democracy, and social justice” (Giroux, 2003, p. 196). Giroux, referencing Derrida and harkening back to Rawls (1971), articulates a democratic concept of social justice as action specifically against neoliberalism, when he calls upon the university to provide spaces for intellectuals to enact their social role of critical inquiry in the struggle against the powers that limit democracy. Giroux asks how the university might be “not just a place to think, but also a space to connect thinking with doing, critical thought with civic courage, and knowledge with socially responsible action” (Giroux, 2003, p. 196).

Neoliberalism

Neoliberalism is generally recognized as an economic and political philosophy that imposes free-market fundamentalism on all human interactions. Because it sprang from the accountability movement of the 1970s, neoliberalism is sometimes portrayed as primarily concerned with economic controls. During Ronald Reagan's first term in office in the early 1980s, neoliberalism grew into a movement of profound ideological change concerned not only with the capitalistic logic of the market, but also marked by the rise of global capitalism, social conservatism, and the subsequent decline of the welfare state (Biesta, 2004). David Harvey (2005) argues that the neoliberal project was, and is, primarily a political effort to reassert the class power over capital (Cope, 2014, p. 70). Giroux (2002) affirms this when he claims that, "Under the rule of neoliberalism, politics are market driven and the claims of democratic citizenship are subordinated" (p. 427). The effect of the neoliberal style of government is to shift the burden of financial risk and responsibility for ensuring equity and equal opportunity from the state to individuals (Ambrosio, 2013). Under neoliberalism, citizens learn to adopt the attitude of consumers who exercise choice, rather than asserting themselves as citizens who possess certain rights (Ambrosio, 2013; Hamer & Lang, 2015). In this way, neoliberalism is presented as being ideologically neutral because it views "market exchange and selection as a non-ideological arbiter of value" (Cope, 2014, p. 71), where citizens learn to "vote with their pocketbooks". Giroux (2002) warns that neoliberalism and market fundamentalism pose an historic

challenge to democracy, citizenship, social justice, and civic education in the ways they have altered our collective sense of questioning and challenging the idea that, “Wholly unregulated markets are the sole means by which we can produce and distribute everything we care about, from durable goods to spiritual values, from capital development to social justice...” (Giroux 2002, p. 427). In a later argument, Giroux summarizes the consequences of neoliberalism as a state where, “private interests trump social needs, and economic growth becomes more important than social justice” (Giroux, 2003, p. 180).

Neoliberalism in Higher Education

To explain how neoliberal ideology gained and maintains a dominant position in the discourse and practice of higher education, Foucault and Gramsci illustrate how power and hegemony combine to exercise control over thought. Viewed in this way, it is easy to see why the university library was an ideal environment for neoliberals to enact their agenda in higher education. According to Foucault (Foucault & Gordon, 1980) power is always productive in the sense that it constitutes domains of knowledge and forms of subjectivity, while Gramsci posited that power is exercised through a combination of coercion, passive acceptance, and active agreement, along with the ability of social groups to attain a position of moral and intellectual leadership (Gramsci, 1973). Gramsci argued that the intellectual in a capitalist society is primarily dedicated to mediating the hegemony of the ruling classes over other groups typically defined as

subordinate classes, races, and genders, by means of the “ideological systems of which they are the organizing agents” (Bales & Engle, 2012, p. 20). Expanding upon Gramsci’s theory of the intellectual’s role in society, Althusser (2009) contends that in democratic societies, dominant ideologies are implanted in individuals through the non-violent operation of Ideological State Apparatuses (ISAs) such as churches and educational institutions. The academic library may be regarded as an ISA in that it supports higher education, promoting the status quo through aiding in the production of “small and middle technicians, white-collar workers, small and middle executives, and petty bourgeois of all kinds” (Bales & Engle, 2012, p. 19). Althusser suggests that those who work for ISAs are also vulnerable to their oppression, and Bales & Engle (2012) recognize that even as academic librarians enforce dominant ideologies, they are subject to them as well through their role as employees of the university. As Althusser states, “ISAs function predominantly through ideology, but they also function secondarily by repression, even if ultimately, but only ultimately, this is very attenuated and concealed, even symbolic” (Althusser, 2009, p. 7). Librarians, always at the mercy of the university for their very existence, are forced to enact a “peculiar noblesse oblige” (Hamer & Lang, 2015, p. 899) in which they refrain from criticizing or perhaps even consciously recognizing institutional policies and individual actions that replicate racist and patriarchal norms. Interpreting Pierre Bourdieu’s concept of cultural reproduction and symbolic power in relation to the library, John Budd (2003) contends that libraries employ symbolic power through

their operations without recognizing the source or the use of that power (Budd, 2003). As a result, they may be insufficiently reflective and may not realize the critical goals of praxis; goals which include such actions as questioning, critiquing, and transforming existing relationships in order to create a more just society (Budd, 2003; Monzó, 2014).

Hamer and Lang (2015) argue that since its inception, the university has always been complicit with the state in promoting cultural imperialism and supporting research that responds to the state's economic and political ends, contending that "far from operating outside neoliberal arrangements, the university has mirrored and reproduced them" (Hamer & Lang, p. 902). According to Giroux (2003), neoliberalism's effect on higher education has been to sever its connection to democratic ways of life by eliminating the vocabulary for political or social transformation, democratically inspired visions, and critical notions of social agency, while "reducing agency to the obligations of consumerism" (Giroux, 2003, p. 180). Under the guise of "academic freedom" the university hides its relationship to capital interests, while appearing to provide an environment open to inquiry and dissent among faculty and students (Hamer & Lang, 2015). According to Monzo (2014), historically, a fundamental function of the university in democratic society has been social critique, and university faculty and students have often been the first in society to demonstrate against social and political oppression. But neoliberalism's effect has been to replace a culture of open intellectual inquiry and debate with an institutional focus on

quality assurance measures; academic audits; performance indicators; and outcomes assessment, in order to overhaul the curriculum to serve the needs of local industry (Hamer & Lang, 2015; Olssen & Peters, 2005). This has resulted in debates about the value of the traditional liberal arts education and to the meaning of higher education in general. Rather than providing education as a public right or good, institutions of higher education are now seen as contributing value to the economy so long as they produce employable graduates (Hamer & Lang, 2015; Monzó, 2014). As Hamer and Lang argue, “this cost-benefit orientation conflates the worth of a college degree with a good or bad purchase” (2015, p. 902). Degrees deemed without “value” are generally those whose graduates might contribute to social and cultural functions rather than strictly entrepreneurial economic ends.

The neoliberal focus on accountability and assessment in higher education has necessitated an increase in administrative and managerial positions, paid for and justified by eliminating full-time tenure-track teaching positions, while increasing part-time and contingent adjunct teaching positions (Giroux, 2003; Kandiko, 2010; Olssen & Peters, 2005; Slaughter & Rhoades, 2004). Hiring part-time adjunct faculty to minimize costs has the simultaneous effect of maximizing managerial control over faculty and over their teaching, research, and scholarly contributions, as well as over higher education itself. As their ranks are depleted, full-time faculty live under constant scrutiny and control of administration (Giroux, 2002, 2003; Kandiko, 2010). The tenure process, once

confined to a faculty member's early career, is now subject to continued periodic post-tenure review over an entire career. As Giroux (2002) points out, this not only has a chilling effect on academic freedom, but also undermines the collective power needed by faculty to challenge the corporate-based, top-down administrative structures common in the neoliberal era. For many professors, the reality is that tenure "now exists more as a reward for conformity than as any real security for free speech" (Hamer & Lang, 2015, p. 903). The need for continual measurement of faculty scholarly outputs for those professors lucky enough to land tenure-track positions in turn contributes to the commodification of knowledge, where faculty allow corporations to exploit their work by turning it into publishers' intellectual property, with "the assumption that their library will ransom it back for them if they ever need it" (Fister, 2010, p. 87). The competitive nature of the neoliberal "knowledge economy" thereby changes the nature of our perception of information and knowledge from an awareness of shared knowledge or commons, to a view narrowly defined in terms of individual economic value (Lawson et al., 2015).

Recognizing that neoliberal ideology hides its true intent amid the discourse of economic Darwinism, Antonia Darder (2012) asserts that in higher education, the neoliberal agenda is not about economics, but was conceived by conservatives as a long-term strategy to "defend and maintain the elite, White, patriarchal traditions of American universities against the influx of women, racial minorities, homosexuals, and others who began to enter institutions of higher

education” (Darder, 2012, p. 418) in the wake of the Higher Education Act of 1965, the Civil Rights Movement and the Women’s Movement. “As more students and faculty from the margins began to find their way into the seats of university classrooms, faculty meetings, and governance tables, the more aggressive conservative and neoliberal forces became in their efforts to swing the pendulum back to a more homogenous cultural moment, where an economically-driven meaning of freedom and justice prevailed and the marketplace was the only true purveyor of equality” (Darder, 2012, p. 418). In the process, Darder points out, scholarship and activism which focused on democratic or collective social change, and which might have given political power and voice to marginalized groups, gave way to “an emphasis on multiculturalized market niches, the management of an international workforce, a frenetic focus on the globalization of education through technology and the occasional portrayals of colored faces and celebrity rhetoric for public relations pamphlets and Web sites” (Darder, 2012, pp. 412–413).

Neoliberal Multiculturalism

To counter any claims of its racist, elitist, and exclusionary aims, neoliberal ideology co-opted the discourses of diversity and multiculturalism. While neoliberal discourse recognizes the racialized experiences and lack of opportunities for people of color and other oppressed groups, each individual group member is called upon to act “entrepreneurially” within the existing social

order. Rather than addressing conditions of poverty, educational access, racism, and patriarchy, neoliberal discourse promises jobs, skills and prosperity for marginalized populations. In this way, neoliberalism effectively erases the idea of collective social action as a possible reaction to structural relations of exploitation (Monzó, 2014). Hale (2005), believes that diversity measures and other programs “granted as compensatory measures to “disadvantaged” cultural groups, are a central tenet of neoliberal ideology, which he and others since have termed “neoliberal multiculturalism” (p. 12).

Hispanic-Serving Institutions

Since 1980, with the rise of neoliberalism, the total student enrollment in American colleges and universities has grown rapidly as college and university campuses have become more diverse. The percentage of American college and university students who are Black, Hispanic, and Asian/Pacific Islander has been increasing rapidly. The percentage of Hispanic students aged 18-24 enrolled in higher education, including those in both two-year and four-year institutions, has grown from 3.9 percent in 1980, to 19 percent of total enrollments in 2012 (National Center for Education Statistics, 2012). During the same period, the percentage of students who are White fell from 81.4 percent of total enrollment in 1980 to 58 percent in 2012 (Chang, 2013; Krogstad & Fry, 2014). To serve the needs of minority students, especially in geographic regions where they are concentrated, Minority-Serving Institutions (MSIs) such as Historically Black

Colleges and Universities (HBCUs), Tribal Colleges and Universities (TCUs), and Asian American and Native American Pacific Islander Serving Institutions (AANAPISIs), were founded to serve the educational needs of specific populations “within a recognized historical context of racism and classism” (Greene & Oesterreich, 2012, p. 169).

In contrast, Hispanic-Serving Institutions (HSIs), defined as those accredited nonprofit two-year or four-year colleges or universities with an enrollment of at least 25% Hispanic undergraduate full-time equivalent students (Greene & Oesterreich, 2012), are in many cases still Predominantly White Institutions (PWIs), which do not provide targeted support for their Hispanic students (Greene & Oesterreich, 2012). The institutions have not changed, even as the communities in which they are located have seen an influx of non-White residents. Solis and Dabbour (2006), suggest that the HSI designation may be seen as an example of neoliberal multiculturalism when they state that, “HSI is simply a moniker based on a Latin@ student body count used for public relations and privileged access to funding, rather than practices connected to missions and purposes” (Solis & Dabbour, 2006, p. 49). They point to the fact that institutions most often use HSI funds for activities such as upgrading infrastructure which benefits all students, not specifically Hispanics. Referring to the fact that “much of the literature that discusses Hispanic-Serving Institutions refers simplistically to student success as being dependent on being part of ‘the campus community’” (Solis & Dabbour, 2006, p. 49), critics see HSI funding as

supporting the neoliberal ideal that social disparities are an economic issue that can be solved by increasing economic investments and opportunity structures, rather than by addressing systemic problems (Atasay, 2015; Solis & Dabbour, 2006). In indicting HSIs as lacking links between institutional space and the lived experience of students, or “community cultural wealth,” Yosso (2005) could easily be referring to academic libraries on most HSI campuses. Others, such as Nieto (2005) believe that “educational attainment” and “increased economic opportunities” facilitated by HSIs are the “democratic equalizer” of U.S. society (Atasay, 2015; Nieto, 2005), which reflects the conception of social justice most academic libraries adopt. In Nieto’s view, marginalized groups are empowered through access to education, which leads to economic “prosperity” and “democratic” representation. Atasay (2015) however, adopts a social epistemology framework, by questioning the socio-political cost of “prosperity” and “justice” when they are defined solely through neoliberal discourses. According to his view, this “neoliberal economic learning regime” results in the apparent eradication of social difference and thus the need for collective response and action (Atasay, 2015, p. 186).

According to Greene and Oesterreich (2012), deconstructing racism must be part of the institutional identity of HSIs, and by extension, their libraries. In their words, “the HSI designation could have been driven by the idea that institutions with a high concentration of Latino students should alter their institutional practices to represent and serve these students effectively” (Greene

& Oesterreich, 2012, p. 170), but few HSIs have adopted that mission. As such, HSIs risk perpetuating colonizing relationships, and as the symbolic embodiment of knowledge on campus, the psychological impact of the library and its librarians as cultural stewards at Hispanic-Serving Institutions cannot be ignored (Alire & Stielow, 1995). Despite claims to being an information commons, the library has historically been complicit in perpetuating institutional and societal racism by excluding non-Western epistemologies. As Thiong'o (2005), eloquently states:

Education carried out through colonizers knowledge "annihilate(s) a people's belief in their names, in their languages, in their environment, in their heritage of struggle, in their unity, in their capacities, and ultimately in themselves. It makes them see their past as one wasteland of non-achievement and it makes them want to distance themselves from that wasteland (p. 3).

While libraries are on the list of allowable activities eligible for HSI funding, it is not common for libraries to be the primary recipients of that funding. Those libraries, such as the Oviatt Library at California State University, Northridge, which have received funding, have used much of it for assessment purposes in keeping with the neoliberal drive toward outcomes and measurement (Solis & Dabbour, 2006). Although both the International Federation of Libraries and the American Library Association have statements addressing social justice, librarians seem unwilling to actively engage in effecting change, even on campuses that purport to serve minority populations. As Alire (1995) points out,

academic libraries which fail to address the needs of their minority students are not only failing their mission and passing up a valuable selling point for the library, but “are also likely to create a point of contention for their universities in the future” (p. 516). Those individual libraries or librarians who recognize that institutionalized library policies have allowed neoliberal ideology to enclose the library, and who would like to reassert the library as a democratic commons, are now constrained from doing so by neoliberal market forces. As Fister (2010) notes, libraries are at an interesting point in the transformation that higher education is experiencing. The neoliberal push toward the commodification of teaching and knowledge creation has had a profound effect on the academic library. The financial problems that libraries currently face, including the escalating cost of subscriptions to journals and databases, shrinking budgets, and cuts to staff, “are a natural outcome of the trend to treat students as consumers, the faculty as individuals contracted to teach courses but to leave the management of the university to a growing cadre of administrators, and knowledge as intellectual property to be monetized” (Fister, 2010, p. 83). Although students still seek out libraries as places to socialize and study, the library’s former identity as an open intellectual commons, where ideas mingle and lead to the creation of new knowledge, is now largely unrecognized and unrealized. In Fister’s view, librarians’ failure to agitate against neoliberal market forces and for their core professional values of privacy; the defense of intellectual freedom; social justice; and equality of access to information, is partly to blame

for the situation they now find themselves in, where knowledge has been turned into intellectual property, monetized, and made artificially scarce for those who most need it.

The Library Profession

Ambrosio (2013), reflecting on the history of the library profession, invokes Gramsci, who said that a critical understanding of the self also requires the development of an ethical stance, a set of values, principles, and virtues to guide one's moral conduct (Ambrosio, 2013). Lacking such ethics or praxis, librarians are vulnerable to the dominant political ideology. The way to overcome paralysis "begins with taking an inventory of our historical formation, with determining how we have been secretly imprinted by history; how our language, thoughts and identities have been informed by various currents of philosophical thought and cultural practices" (Ambrosio, 2013, p. 328). By examining the history of the library profession - a history that conflates neutrality with equality and democracy, staffed by a cadre of professionals who trace their beginnings to a theory of "library economy" - it is easy to imagine how neoliberal ideology found a home in the library.

Many theorists recognize the fact that librarians have the potential to make progressive reforms to society (Althusser, 2009; Budd, 2003; Fister, 2010; Morales, Knowles, & Bourg, 2014; Raber, 2003), if they would only break free of what Gramsci described as a "contradictory theoretical consciousness" and

Bales and Engle (2012) described as “hegemonic norms that hold them back from doing so by suggesting that they should take no action” (p. 22). Althusser (2009), in particular felt that librarians had a “social and moral responsibility” to challenge the hegemonic practices of the academic library, and to contribute to the creation of authentic knowledge and history, not simply the indoctrination of the canon (Bales & Engle, 2012). Librarians, Althusser posited, offer a potentially progressive and transforming service, but as Raber (2003) states, “They do so in a context that preserves their self-interest and liberal identity within the capitalist hegemony, thus allowing them to dismiss the need for critical self-examination” (p. 50). Academic librarians, especially, face the paradox that even as their collections support academic freedom, they do so from hegemonic perspectives (Bales & Engle, 2012).

Library historians, most notably Harris (1986), have indicted librarians for the professions’ long-term adherence to professional neutrality, blaming it on the positivist beginnings of the library. Others, like Alire and Stielow (1995), point out that librarians’ professional adherence to neutrality is a fairly recent development within a profession which was founded on overtly racist and elitist ideas of shaping culture via freely available “good” books. Melvil Dewey, best known for the Decimal System he created, was a founding member of the ALA and is credited with its early motto of library economy: “the best reading for the largest number at the least cost,” which summarized the goal of making the library a force for an ordered, enlightened, educated and informed citizenry. Librarians

were convinced that by inducing the public to “read quality literature and consult reliable information, the library would inevitably contribute to the nation’s progress and social order” (Wiegand, 1999, p. 4).

The library profession in the United States has traditionally conceptualized the library’s role in terms of two democratic ideals: access and neutrality. Access is essential if the work of a user is to build upon and add to the knowledge discovered by others in the manner of the scientific method. The library itself is merely an organization or a system that in its ideal form “serves the rights and interests of people through the neutrality of the services and collections provided” (Buschman & Carbone, 1991, p. 15). Many have claimed that public libraries embody democratic principles by making current and retrospective organized resources available to check the basis of a law, an argument, a proposal, or a policy (Buschman & Brosio, 2006). Both libraries and democratic societies, in this sense, invoke a level playing field where all citizens are able to participate freely and equally; a conceit which neoliberals have seized upon and exploited.

Budd (2004), evoking social epistemology, posits that, rather than having strictly democratic purposes, the academic library “exists to make manifest and tangible the products of social processes aimed at putting us on the path to knowledge” (Budd, p. 364). While certainly a public good, as Alire and Stielow (1995) point out, the history of both public and academic libraries reveals their part in a larger effort aimed at assimilating immigrants in order to educate them to become better citizens and workers. Wiegand (1999), contends that when

viewed through a critical lens, much of library history can be seen to originate with aims of paternalism and social control. Budd argues that the varied claims and views expressed within the content of the library enable it to be employed as part of a set of processes that can lead to true beliefs. But this position supposes that the library is not just neutral in the ways that it represents knowledge through its main objectives of collecting, organizing and representing knowledge, but that it purposefully collects a range of viewpoints. As Monzo (2014) asserts:

If democracy embodies the notion that the diverse perspectives of different individuals and groups add to our collective understanding of society and to moving us forward as human beings, then we must recognize the need to bring the diverse epistemes of women, people of color and other marginalized groups into the places that legitimize knowledge (p. 80).

Library collections document and preserve viewpoints, perceptions and interpretations and are thus, as Budd (2004) points out, social and political expressions. “Over time, the library collection obtains a voice of its own. This voice speaks to users about the institution of the library, and it speaks to the nature of knowledge and claims to truth” (Budd, 2004, p. 365). Academic libraries influence or neglect the inclusion and representation of diverse authors and works in the library through the choices individual librarians make in fulfilling the primary missions of collecting, preserving, and providing access to information (Morales et al., 2014). As Morales et al. observe, “Academic librarians are

perhaps uniquely empowered to define systems of knowledge that convey ‘truths’ about what we know about the world and how that knowledge is organized and evaluated” (p. 445). Traditionally, academic library collections were based on the Western philosophical tradition, where modernism shaped the strong “first-world” attitude to the canon. Knowledge that did not come from rational Western traditions was therefore de-valued and rarely collected (Shaw, 2006). From the very beginning of their profession, librarians have engaged in what Bourdieu refers to as fields of cultural production, by relying upon culturally reified experts and “tastemakers” to assist in their decisions about what to collect and preserve and which books and journals to buy. These decisions are inherently biased, based as they are on the judgments and interests of university faculty and librarians, as well as on the publishing industry. A 2014 report in the *Chronicle of Higher Education*, indicated that in 2011, 74 percent of all faculty members were White; 85 percent of all full professors were White (25 percent female; 60 percent male); and only 19 percent of all faculty were minorities (Chronicle of Higher Education, 2014). Among librarians, over 85 percent are White (Chang, 2013, p. 183). The publishing industry is a similarly elite corps, where males outnumber females among reviewers, reviewed, and published authors, and where White authors write 90% of the books reviewed in major publications (Morales et al., 2014, p. 446). These conditions inevitably privilege some books and some users of them, while marginalizing others (Raber, 2003). The issue is compounded by the fact that libraries often seem to conceal or deny such ongoing acts of

evaluation, whether “out of the misguided sense of maintaining an unbiased impartiality or out of a wish to appear objective, or dictated by an innate positivist ideal” (Atkinson, 2001, p. 25).

Monzo (2014) points out that while a Western episteme is not necessarily wrong, the ways it has been legitimized by the academy determines what counts as knowledge, and more generally, how to engage the world. As a consequence, other knowledge systems, considered invalid or backward, have been marginalized or lost (Monzó, 2014, p. 89). If as Freire (1970) posited, the oppressed have insights into the nature of oppression that are necessarily hidden from the oppressors, then it is necessary, if the library wants to achieve social justice and democratic ends, that it include the voices of traditionally underrepresented people. This is particularly important in minority-serving institutions such as those Hispanic-serving institutions where both the library services and collections reflect the legacy of a predominantly White institution. The students these campuses purport to serve are those who most need the liberating forces of dissent in order to reclaim collective voice as power against hegemony. Many people within the library profession have called for diversifying the ranks of academic librarians to address these issues, but academic libraries have struggled over the last thirty years to diversify their librarian faculty, which still remains 86 percent White (ARL, 2006) at the very time that many of our campuses are increasingly racially diverse.

To ensure that academic library collections truly represent their stated commitments to diversity and social justice, academic librarians must actively and aggressively evaluate existing collections and redress gaps by collecting resources not only about, but also by, members of underrepresented groups, yet the means for evaluating academic library collections in this way are limited. The Library of Congress Cataloging System (LCCS) has long reflected the importance of author's voice in works of literature by including subheadings such as: Hispanic Americans—fiction; American poetry--Jewish authors; American lesbians--literary collections, etc., while scholarly works of nonfiction, assumed to be impartial, have not been classified in this manner. Therefore, it is not possible to measure who the authors of those works are, and whether, for instance, any of the works located under a particular subject heading were written from non-hegemonic perspectives. Any suggestion that libraries should target the collecting of works by underrepresented authors is immediately countered with criticism that in doing so librarians would be casting those underrepresented authors into a status of second-class citizenship. Rather, the works themselves should stand on their own "merit." When pressed about the lack of diverse authors within their collections, librarians are able point to the "marketplace" which determines the "scholarly merit" of texts through peer review, editorial boards, publisher reviews and faculty requests, without ever acknowledging their part in perpetuating what Monzo refers to as "epistemological racism" (2014, p. 86).

One fairly recent effort to measure the selecting and collecting of materials by and about underrepresented groups was the decade-long use of locally created diversity codes by acquisitions staff and library catalogers at Penn State University library, which ended in 2007. One of the reasons given for the codes being discontinued was due to their erratic and inconsistent use by librarians. The primary reason the codes were discontinued, however, was because items from the library's vendor approval plans, which formed the bulk of their purchasing, were not coded and, therefore, were not counted in any assessments (Ciszek & Young, 2010). Introduced to library managers as a means of outsourcing the labor-intensive process of selecting and cataloging library materials, vendor approval plans were one of the earliest efforts by publishers to wrest control of local library collection decisions. Although some librarians initially argued against handing over to commercial interests the professional activity of book selection, fearing that vendors focused on money-making would leave damaging gaps in library collections, discounts, passed on from vendors able to buy from publishers in volume, allowed libraries to stretch budgets, and helped convince many library managers (Nardini, 2003, p. 133). Efficiencies gained from outsourcing the labor intensive process of cataloging library materials via approval plans allowed libraries to reallocate staff to other duties as vendors began to offer physical processing as well, and approval plan books could be delivered fully shelf-ready. For many libraries, approval plans are the primary means for the collection of monographs, and for large corporately

owned academic booksellers, approval plans account for most business and are the centerpiece of operations, sales, marketing, and systems development. As a consequence, the library profession's acceptance of approval plans has had the effect of homogenizing and standardizing library collections across the country, and allowed publishers and their vendors to control the selection of materials and authors who are represented in academic library collections, as well as deciding those who will be left out.

With the growth of the e-book market, vendor approval profiles were expanded and now can also be used to build demand-driven acquisitions (DDA) plans. DDA is a method of e-book purchasing that allows libraries to offer a wide range of content to their patrons, from which they may initiate a purchase as items are used. On a weekly basis, vendors supply discovery records for digital titles in order to build a growing "consideration pool" of eligible e-book titles. Library patrons are then able to discover the records in a library's catalog, where clicking on the embedded URL directs the patron to the vendor's portal. From there, depending on the library's parameters, the patron's use of that title may trigger a short-term loan or a purchase, depending on the profile. As Fister (2010) notes, a very large percentage of any academic library's current budget goes toward the temporary rental of information; information which can disappear from the library at the vendor's discretion. Proponents of DDA, such as Jane Schmidt (2015) ask, "What better way to disrupt the hegemony of the canon than through the involvement of the user?" (p. 170) Critics, such as Buschman (2014)

and Lawson (2015) point out that publishers not only control the selection of titles offered, but now they also gather point of usage data from library patrons all over the country, furthering the market competition structure between individual topics, subject areas, authors, and titles, to the detriment of areas that are deemed to be of lower value to the knowledge economy (Buschman, 2013; Lawson et al., 2015). DDA plans, in Buschman's view, are not about patrons, but rather about monetizing library services and assets and transforming them through a market shift to e-content.

The common assumption that digital technologies have had a positive impact upon the scholarly information landscape is challenged by Pirie (2009). While he notes that there are positive aspects to online library materials, such as provision of simultaneous user access and the convenience of using materials off site, he argues that digitization has restricted rather than expanded the capacity of the average citizen to access academic research through Digital Rights Management and pay-walled information architecture. In light of social justice issues, this is a real concern, as access to electronic library materials is available only to those currently affiliated with, or enrolled in an institution. Once students graduate, most of the research material they had access to previously, is now closed to them. Independent researchers and community members, too, are unable to access library materials.

Even before the neoliberal push for accountability and assessment, academic libraries have taken great pride in demonstrating the breadth of their

collections in order to demonstrate that they meet the curricular needs of the campus, or when called upon by the demands of accrediting bodies. The ways that they have done so, however, have largely gone unquestioned. Traditional methods of evaluating academic library collections have relied upon either measuring the collection against subject bibliographies created by scholars in individual fields of study, and/or by analysis of the collection by subject heading using the LCCS. The Subject Cataloging Manual of the Library of Congress exhorts librarians to maintain their professional neutrality and to “avoid assigning headings that label topics or express personal value judgments regarding topics or materials” (Olson, 2000, p. 65). This, of course is not possible, and it is now generally acknowledged that equal access to library materials has been impeded by bias in subject cataloging, via both the classification and in controlled subject vocabularies such as the Library of Congress Subject Headings (LCSH), which “reflect the Eurocentric, male, Christian orientations of their originators as well as the time period in which they were constructed” (Tomren, 2003, p. 3). Adler and Tennis (2013) suggest that classifications always have the potential to inflict some degree of damage in their function of “othering” people, which inherently leads to oversimplification and division, and these limitations of subject classifications also create difficulties when attempting collection assessment in cross-disciplinary fields.

The issue of addressing the bias inherent in LC subject cataloging has been the life’s work of the “radical librarian” Sanford Berman, who worked

tirelessly to have the Library of Congress make revisions to offensive subject headings, such as YELLOW PERIL, MAMMIES, JEWISH QUESTION, and many others (Olson & Schlegl, 1999; Tomren, 2003). In addition to these acute manifestations of subject heading bias, Berman and others have illuminated problems of ghettoization, where subject headings gather and isolate a topic, rather than integrating it. Still other subject headings have caused topics to be marginalized as outside of the accepted norm, such as the obsolete subject heading for “WOMEN AS...” such as, “WOMEN AS PHYSICIANS” (Olson & Schlegl, 1999, p. 239). Even after subject headings are changed or eliminated from the LCSH, they are not necessarily eliminated from libraries, unless and until those individual libraries commit resources toward the retrospective cataloging of older materials; a labor intensive and costly process. Failure to address such legacy issues constitutes what Sara Ahmed (2004) describes as the “non-performativity of anti-racism,” whereby declaring one’s awareness of racism or admitting to “bad” institutional practices is often considered to be enough, by itself, to confront and overturn racial inequities. This approach “absolves predominantly White institutions (PWIs) of any responsibility in altering institutional policies, effectively leaving the burden of racism to people of color” (Hamer & Lang, 2015, p. 898).

In response to perceived limitations with LCSH especially related to describing digital artifacts, the Library of Congress in 2013 adopted a new content standard for Resource Description and Access (RDA), which supplants

the long-standing Anglo American Cataloging Rules, and allows for additional attributes to be added to personal name authority records in addition to author name, birth and death dates, including gender; place of birth; place of death; country; place of residence; affiliation; address; language; field of activity; profession; and biography/history. These additional attributes have been touted in the library literature as assisting users with finding, identifying and contextualizing information, which they no doubt will. The ability to search for history texts written by Hispanic women or by Native American gay men, will provide a whole new level of contextuality for today's diverse student body. More importantly though, the ability to measure the diversity of voice in academic library collections so that these collections can be made to be truly representative of the collective history and full record of our culture from diverse perspectives would be invaluable for the library, and transformational for the profession.

Entering this additional information into library records, however, requires, specialized training, and once trained, catalogers must have the time available to create the new records or to update existing ones. If creating new records not already held by the Library of Congress, this will require additional time. Items not already held by the Library of Congress are typically those from small independent presses where underrepresented authors are often published, but as Moulaison (2014) notes, "If the author is neither prolific nor famous, it is difficult to imagine that much will be added to the authority record, effectively excluding her work from future person-attribute based searches unless strategic

action is taken” (p. 11). Due to the high cost involved in adding this extra data, the bulk of this work may only be undertaken by large, well-funded institutions, reflecting the values of these institutions and potentially skewing the kinds of authors and works described.

Although the RDA standard is still relatively new, one longitudinal case study undertaken to measure which additional information was being added to personal name authority records in a small academic library consortium showed that gender and language were most often the additional information added (Moulaison, 2014). One year after adopting the RDA standard, almost 8 percent of records evaluated had at least one additional attribute. Almost 5 percent had two or more attributes added. The gender data showed that males represented 80% (n=34515) of the authors in the collections, and that English was the language used when writing for publication in 73% (n=22666) of the works. Although this study examined a relatively small academic library group, it is no surprise that academic library collections in the United States are heavily skewed in favor of male writers who use English as their primary language. It is also likely that most academic library collections are unrepresentative of international scholars, and definitely not representative of our increasingly diverse student body.

With unlimited access to information on the internet, the need for and practical value of the library as a repository of physical items has become less obvious, and the library’s iconic status on campus is now in question. Kuh (2003)

refers to the library as the “physical manifestation of the core values and activities of academic life” immediately before posing the question, “Just what does the library contribute to student learning broadly defined?” (Kuh & Gonyea, 2003, p. 256). Because the library’s contribution as a public good or commons is not easily quantified, and student use of library materials may or may not directly lead to desired outcomes of the neoliberal university, academic libraries have shifted focus to teaching and measuring information literacy. Proponents of information literacy argue that librarians need to do more than merely provide access to information. They need to support library users in developing the competencies necessary to be able to understand, interpret, and assess information, in order to use it effectively (Lawson et al., 2015). Doherty (2010), citing Paolo Freire, questions the working assumptions driving information literacy instruction, that information is a tool that “enables people to overcome their false perceptions of reality” (p. 11). In academic libraries, such as those on HSI campuses, which serve nondominant student populations, information literacy instruction can be seen as perpetuating the “deficit model” of education, in which non-White students are assessed as deficient in comparison to the White institutional norm (Gusa, 2010). In response to such criticisms, librarians have realized the need to also teach students to interrogate the commodification of information and the impact this has on its credibility and validity. Thus, critical information literacy is now the focus of academic library assessments. Critical approaches to information literacy, according to proponents, challenge the way in

which information literacy is often “presented as a specific service that the customer of libraries ‘need’ in order to properly consume information” (Lawson et al., 2015, p. 19). According to the Association of College and Research Libraries (ACRL), a primary goal of information literacy programs is to evaluate information and its sources critically, and to incorporate selected information into a person’s knowledge base and value system. But what does it mean when these skills are taught within the neoliberal library? What is required to evaluate information? According to which epistemology is information evaluated?

Ciszek and Young (2010) inadvertently illustrate the infiltration of neoliberal thinking and discourse into the library professional literature, even as the authors attempt to address the issue of assessing diversity in the collection. As the authors explain it, “In an era of decreasing budgets and limited resources, using readily available tools like system statistics is an excellent means of assessment” (Ciszek & Young, 2010, p. 157). Not only does this highlight the neoliberal push toward metrics, but it does so while reminding librarians about the precarious state of their budgets. The report continues, “By reviewing online catalog searches and the circulation statistics in a given discipline, libraries can determine subject areas where collection development needs to be focused” (Ciszek & Young, 2010, p. 157), once again ignoring the long-acknowledged short-comings of the LCSH in terms of race, gender, culture, and intersectionality to assess diversity. Even as the authors discuss diversity materials, they overlook the social justice uses associated with their use: “This type of

information is readily captured and easily reported through most library automation systems. Unfortunately, materials used in-house but never actually charged to a borrower's account may not be captured" (Ciszek & Young, 2010, p. 157). Items which are not checked out would include such materials as those housed in special archives or special collections, as well as any material used in-house by community members who are not allowed to borrow items from the library.

In response to trends in the academic publishing industry that have clearly disadvantaged both authors and libraries, a sustained movement has emerged that advocates for and develops open-access models to publishing academic research (Peekhaus, 2012). As a result of the increasing pressure on faculty to be published, the copyright for publicly-funded research is often signed away by authors to publishers who then sell the rights to access that material through journal or electronic database subscriptions (Lawson et al., 2015). This has led to exponentially higher costs to libraries who must purchase the journals where this research is published and/or the electronic databases which contain them, from corporate conglomerates who own increasingly large shares of the market. As Fister (2010) observes, "The problem with scholarly publishing is that the business model it has adopted generates so much income that it has to be protected against the danger posed by scholarship being shared freely" (p. 87).

Much like the bundling of cable television channels, publishers offer "big deals;" package deal subscriptions in which libraries must subscribe to and pay

for content they don't want in order to have access to the journals they do want. Out of desperation, as Fister (2010) describes the situation, "Libraries that can no longer afford expensive 'big deal' databases are contracting with commercial publishers such as Elsevier to allow faculty to access a publisher's database and place orders directly for the articles they want to read" (Fister, 2010, p. 87), a situation that leaves library with no role other than purchasing agent. Open access to research is a fight back against this enclosure of the scholarly commons. According to Lawson, et al. (2015), "Open access refers to scholarly research which has been made freely available for anyone to read and re-use" (p. 8), in contrast to the existing model of scholarly publishing in which people or libraries need to pay to access research. Open access removes the paywall between the content and the user.

When an article is published in an open access journal, the actual costs of the publishing process still need to be paid somehow. In some cases, volunteers with help from a host institution meet these costs. In other cases, a fee known as an article processing charge (APC) is assessed. Hall (2008) cautions that the notion of open access may be fleeting, as the major publishers are working to enclose this effort as well, with APCs being the first step. While the APC funding model has the benefit of making the cost of publishing much more transparent to all parties, it has the effect of moving the focus from the whole journal to the individual article, where the journal article is then construed as a commodified

unit of exchange. Subsequently, the market competition will determine the economic value of the individual article (Lawson et al., 2015).

As Peekhaus (2012) notes, until the reward structures of the academy remove peer review and prestige metrics from their values systems, it will be difficult to subvert the current scholarly publishing system. He cites recent surveys which indicate that most academics feel caught by the existing reward systems of tenure, which favor traditional publishing forms and venues. Many faculty tenure and promotion decisions rely on metrics as reported in citation indices, many of which are owned by the same conglomerates which publish the journals that they rank. Irrespective of these issues, with respect to ways that academic libraries can respond to the neoliberal commodification and consolidation of the production and dissemination of knowledge, open access research holds the greatest promise.

There are many libraries and librarians who have wrestled with the issues of institutional racism, sexism, colonialism, homophobia, and paternalism inherent in library services and collections, and have attempted to address these issues (Adler & Tennis, 2013; Bales & Engle, 2012; Berman, 2006; Fister, 2010; Solis & Dabbour, 2006; Tomren, 2003). But individual efforts have generally been overwhelmed by the enormity of systemic problems within the library and constrained by the combined effects of decades of professional “neutrality,” neoliberal discourse, and management concerns with cost-savings. Recognizing the ways that librarians and their professional legacy of the “non-performativity of

anti-racism” have been complicit in the neoliberal takeover of the library, Fister (2010) proposes a manifesto for change. Reflecting her identity as a librarian, she describes her Liberation Bibliography as “whimsical,” as though to suggest otherwise would be overstepping her boundaries. Borrowing from Liberation Theology, she outlines several precepts for librarians.

Liberation Bibliography:

- Arises out of outrage at the injustice of the current system. It’s not about saving money, it’s about the empowering nature of knowledge and the belief that it shouldn’t be a luxury good for the few.
- Must emerge out of a sense of solidarity with communities struggling for liberation. It’s about action for the public good.
- Recognizes the world is not separated into the scholarly and the ordinary. If knowledge matters, it must matter beyond the boundaries of our campuses, and beyond the conference halls of our scholarly societies.
- Recognizes that we are implicated in systems that personally benefit us, even when we recognize those systems to be unjust. Whenever we publish in a journal that will resell our work for a profit and withhold it from those who can’t pay, we have put our self-interest before social justice.

- Takes seriously the slogan, so often inscribed on academic buildings of a certain age; that the truth shall set us free – and that means freedom should extend to all of us, not just to a select few.
- Recognizes that the liberal learning we promote must be beneficial to all people. As a consequence, our libraries should not simply serve our institutions' immediate needs but rather their higher ideals. Toward that end, libraries and scholars need to remind our institutions of those ideals. And as individuals and community members, we must act on them (p. 88-89).

The history of American librarianship reveals a profession that has consistently overlooked its own contribution to the imbalances of power and knowledge that in turn contribute to the systematic exclusion of certain groups of people from full participation in social, political, and academic discourse. Despite claims to being a democratic “information commons,” the library has historically been complicit in perpetuating institutional and societal racism by excluding non-Western epistemologies. As the symbolic embodiment of knowledge on campus, the psychological impact of the library and its librarians as cultural stewards at Hispanic-serving institutions must be interrogated. In order to do so, it is necessary to examine the academic library's role in advancing the neoliberal capitalist agenda, and the ways that neoliberalism has impacted the representation and enactment of democracy and social justice within the library. Specifically, to what extent are librarians at Hispanic-Serving Institutions willing to

reinvent traditional practices to enable all students who use the library to understand the world beyond their immediate experience? How does the university library at this late stage of neoliberalism serve the interests of its diverse student body? How would taking a position on social justice help or hinder the library's role on campus, especially at a Hispanic-serving institution? And finally, is it possible at this late stage of neoliberalism, for the library to enact meaningful change to realize its symbolic potential as a democratic commons? These questions, which were stimulated by the literature, guided the construction of this study, including the choice of methodology, the research setting, and the selection of participants.

CHAPTER THREE

RESEARCH DESIGN AND METHODOLOGY

Introduction

Having explored research about the positivist roots of the library profession, I became more and more aware of the ways that neoliberalism has exploited librarians' historical "neutrality" in order to advance a discourse of accountability, entrepreneurial thinking, meritocracy, and multicultural diversity that has had profound effects on the production and dissemination of knowledge. Realizing that neoliberalism has gradually worked to change my own attitudes, I began to question all of my assumptions about the role of the academic library in the lives of students, as well as my role as a librarian, and in particular my role as a White person working as a librarian at a Hispanic-Serving Institution.

With this study, I wanted to explore the attitudes and perspectives held by other librarians working at a Hispanic-Serving Institution toward the notion of education, knowledge, and democracy as commodities, rather than as public goods. This study employed a mixed methods approach using Q methodology to characterize the commonalities and differences in attitudes among the 8 participating librarians. This study aimed to reveal areas of agreement from which to begin the discussions necessary to enact changes in the library that will allow it to serve all students more effectively and more justly. This chapter will outline the methods and techniques needed for employing Q methodology in the design of this research study.

Research Methodology

Attitudes are an elusive construct, described variously as “a manner of acting, feeling or thinking that shows one’s disposition or opinion” (Agnes, 1999, p. 91); a “mental position with regard to a fact” or “verbal expression as behavior” (Chaiklin, 2011, p. 32). Attempting to identify the attitudes of librarians toward the social justice potential of the academic library requires a research method designed specifically for such an undertaking. According to Stainton Rogers (2011), Q methodology can be used by researchers adopting a social constructionist view in order to illuminate what is really happening during “conversations and other forms of social interplay operating between people” (p. 157).

For that reason, this study employed Q Methodology, “a set of procedures, theory, and philosophy that focuses on the study of subjectivity” (Tashakkori & Teddlie, 2010, p. 507). When discussed in relation to Q methodology, subjectivity refers to “a person’s point of view on any matter of personal and/or social importance” (McKeown & Thomas, 1988, p. 7). The philosophy of Q methodology is that subjective points of view are always asserted from a self-referent position (Brown, 2002; Watts & Stenner, 2012) by for example remarks such as, “it seems to me,” “in my opinion,” and “as far as I am concerned.” This type of communication is open to objective analysis as long as the means for analysis do not alter or destroy the self-referent perspective. Participants in a Q study are asked to sort a given number of statements printed on cards along a fixed

distribution from those with which they least agree, to those with which they most agree. Participants must rank each of the statements in relation to all of the other statements, thereby giving structure to their own subjective viewpoint on the topic under study. Therefore, a central tenet of Q methodology is the preservation of self-reference rather than the imposition of external frames of reference brought by a researcher (Brown, 2002; McKeown & Thomas, 1988). As Brown (1980) maintained, although opinions cannot be proven, they can be shown to have form and structure, and it is Q methodology that can make this form apparent for the purposes of observation and study.

The evolution of Q methodology can be traced from its roots in the correlational and factor-analytic approaches to the study of human behavior achieved most notably by Karl Pearson and Charles Spearman around the turn of the twentieth century (Brown, 1980). The use of the statistical theories and methods of Pearson and Spearman have become known as “R technique” in reference to r , Pearson’s product-moment correlation. R methodological, or by-variable factor analysis was associated with the individual differences tradition in psychology, which concerns itself with the comparison of different individuals in relation to specific psychological traits or characteristics. In 1935 British factor analyst, Sir Godfrey Thomson suggested the idea of computing correlations between persons, rather than traits, and suggested calling this technique q to distinguish it from Pearson’s r . Thomson did not pursue his idea, but in the same year, William Stephenson who had been employed as an assistant to Spearman,

introduced a similar theoretical innovation suggesting the use of by-person correlation. Q methodology has subsequently been associated with Stephenson's name (Brown, 1980; Watts & Stenner, 2012).

Developing the Q methodology was Stephenson's attempt to provide the basis for a completely new and original approach to psychology (Watts & Stenner, 2012). Stephenson recognized that although the factors revealed by an R methodological factor analysis could demonstrate if and how attributes vary proportionately in a population, they could suggest little to nothing about any individual person (Stephenson, 1935). This is because the standardization of scores necessary to compare measurements of different variables in R serves to disassociate the scores from the specific individuals to whom they refer. Stephenson's adaptation was to invert previous factor analysis and technique. Rather than collecting data derived from a population or sample of individuals each of whom had been subjected to measurement using a collection of different tests, Stephenson's new form of Q methodological data was derived when a population of items (the Q-sample) was measured or scaled relatively by a collection of individuals.

Importantly, this process of sorting and arranging in Q would be accomplished from the subjective, or first-person perspective of the participant, rather than from the researcher's presumptive objective perspective. Stephenson (1936) asserted that "No matter how heterogeneous a number of traits may be, they can be rendered homogenous with respect to the individual by arranging

them in an order of some kind for their representativeness or importance for the individual concerned” (p. 366). Because participants in a Q study interact with a sample of statements, rather than directly with the researcher as they would in an interview or survey protocol, Q methodology has the power to effectively capture attitudes in a non-obtrusive and non-judgmental manner (Yang & Montgomery, 2013).

The data (completed Q sorts) which result from the participants’ sorting activity are analyzed using factor analysis, which allows those with similar views to be grouped into factors. The association of each respondent with each point of view is indicated by the magnitude of their loading on that factor, with individuals significantly associated with a given factor assumed to share a common perspective. It is people, rather than items, that are the variables grouped in Q methodology, and it is the sorting that provides structuring of the data (McKeown & Thomas, 1988). The researcher must, therefore, ensure that a sufficient number of statements are provided in the Q-sample to determine differences among participants, rather than a large number of participants to determine differences among items, as is typically required in R factor analysis. The validity of Q studies is assured by each individually completed sorting process, or Q sort; with each Q sort representing a valid perspective. Small numbers of participants, as was the case in this study, may still provide rich data in Q studies (Brown, 1980).

Research Setting

This study took place in the academic library on the campus of a Hispanic-Serving Institution with the second highest Hispanic enrollment of all public universities in California. As of fall 2014, this campus had a student population of 18,952 students, 62% (n= 11,685) of whom were identified as female, and 38% (n= 7,267) male. Fifty-five percent of students identified as Hispanic; 17% as White; 7% African American; 7% non-resident foreign students; and 6% Asian. For tenure track faculty (including librarians), 51% (n = 506) identified as female, and 49% (n = 480) male in academic year 2015/16. Of those faculty, 61% (n = 245) identified as White; 15% (n = 61) as Asian; 12% (n = 47) as Hispanic; 5% (n = 22) as Black; 1% as other (n = 3); and 6% (n = 23) are unknown.

The library on this campus is comprised of more than 700,000 printed books in a facility of 294,000 square feet, and over 100,000 electronic books, along with online and print journals, databases, government documents, media collections, archives, and special collections. In academic year 2013/14, the library web site saw 548,731 visits, with 447,000 searches of the library catalog. Including reserve textbooks, the total of items checked out during that academic year was 94,306, with 17,490 reference questions answered by librarians.

Recruitment of Participants

Because each participant in a Q study becomes a variable, it is important to select “participants whose viewpoint matters in relation to the subject at hand” (Watts & Stenner, 2012, p. 71). Contrary to most behavioral research methods, a large number of participants are not required in Q methodology. According to Brown (1980), the strength of Q technique and its factors is that it provides a direct means of comparing attitudes as attitudes, regardless of the numbers of participants holding each. For this reason, only a handful of participants loading on each of the factors are necessary.

Ten librarians are employed at the study site campus library. The subject of this research project was first introduced to the librarians during a regularly scheduled monthly Librarian’s Council meeting. Discussion of this research project was not on the agenda for the meeting, but was introduced following a discussion of another agenda item regarding staff diversity training. At the time, the research project was pending IRB approval, however the library dean had already given written consent for me to conduct the study on site (Appendix A). The initial reaction of the librarians to the description and aims of the study was enthusiastic and supportive, with all librarians present at the meeting indicating a willingness to participate. The library dean made a motion that the following month’s meeting of the Librarian’s Council be devoted to the administration of the Q sort activity, pending IRB approval, and the motion was seconded and passed. Upon IRB approval an email was sent to each of the individual librarians inviting

their voluntary participation in the study during the next meeting of the Librarian's Council. Because the administration of the Q sort was the only agenda item for the meeting, those who did not wish to participate in the study would not be required to attend the meeting.

One librarian responded to the invitation email indicating a willingness to participate, but an inability to be present on the appointed day. Arrangements were made to leave written instructions and materials for that librarian to participate later in the week, and to return the completed Q sorts by campus mail. In addition, seven librarians indicated their willingness to participate by showing up for the Librarian's Council meeting at the appointed date, for a total participation rate of 80%.

Ethical Considerations

Due to the small number of participants, my collegial association with the participants, and the potentially sensitive nature of the subject under study, participants' personally identifiable information was not associated with the individual Q sorts. All data collected was confidential and was used for research purposes only. Completed paper Q sorts containing results data were stored in a locked filing cabinet in my home office, and digital data were entered into and stored on a password protected computer, also in my home office. All information will be stored for three years after which time it will be destroyed. All participants were provided with a copy of the Institutional Review Board's

approved letter of consent (Appendix B) describing the voluntary nature of participation in the study and the confidential handling of all data.

Realizing that there may be real or perceived risk of institutional retaliation for participants, the following steps were taken to mitigate these risks. First, Q methodology was selected because it allowed participants to communicate their perspectives through the use of the Q-sample, rather than exposing their thoughts in an interview protocol. Secondly, participants were assured that their personally identifiable information would not be associated with their individual Q sorts. Benefits to individuals and to the institution may include identifying areas of consensus and divergence in order to frame a discussion about the democratic purposes of the library in serving the social justice interests of its diverse student body.

Research Sample

A Q-sample is a collection of items, in this case value statements, presented to participants for rank-ordering during the Q sort activity. The selection of items included in the Q-sample emerges from a larger concourse of possibilities. Stephenson (1978) believed that “Concourses are empirically grounded” (p. 25) meaning that statements collected in a concourse may be gathered from various sources, whether conversations, interviews, writings, or any other forms of communication. Because Q-samples are only samples of all possible communication about a topic, they must aim for a balanced

representation of statements which will allow participants to successfully express their own viewpoints. It is important to note that the individual statements which comprise the Q-sample have no inherent status as facts, but are assigned relative meaning and significance by participants during the Q sort (McKeown & Thomas, 1988).

To achieve balance, either a structured or an unstructured process may be employed to create the Q-sample. In an unstructured process, items relevant to the topic of interest are selected by the researcher to provide a “reasonably accurate survey of positions taken or likely to be taken on a given issue” (McKeown & Thomas, 1988, p. 28). The perceived risk of unstructured samples is that researcher bias may be incorporated into the final Q-sample. Structured samples are composed more systematically in order to avoid the perceived weaknesses found in unstructured samples. A hybrid process combining the two techniques was used to create the Q-sample for this study.

The 54 statements, which ultimately comprise the Q-sample for this study, were selected from a larger concourse of 118 statements derived from an extensive review of the literature. These 118 statements were drawn from 30 authored works by 29 unique primary authors, as well as published statements from three professional associations: The American Library Association (ALA); the Association of College and Research Libraries (ACRL); and the Hispanic Association of Colleges and Universities (HACU). Value statements surveyed for inclusion in the development of the concourse included those which expressed

opinions related to neoliberalism in higher education; the library profession; the purposes of higher education; Hispanic-serving institutions; multiculturalism; social epistemology; and social justice.

Stage two in the development of the Q-sample involved separating the statements of the concourse according to patterns that emerged as the statements were sorted. Stephenson (1967) did not propose any means of determining the appropriate number of statements to be included in a Q-sample, but later practitioners of Q methodology (Watts & Stenner, 2012) indicated that a number of somewhere between 40 and 60 items is appropriate. The categories that guided the final selection of statements were suggested, for the most part, by the statements themselves and were not obvious prior to their collection. After eliminating duplication of items and qualitatively analyzing the entire concourse, the remaining statements for this study were sorted into 18 categories with three statements each to ensure coverage across the topic. The 54 items resulting from this process form the Q-sample (Appendix D).

Research Instrumentation

Q methodology relies upon the forced-choice distribution of the Q-sample statements into a grid. Early proponents of Q methodology, including Stephenson (1953) himself, felt that any “non-bizarre symmetrical shape” (p. 60) could be employed to capture participants’ viewpoints. After analyzing a number of forced distributions, Brown (1980) concluded that their effect was “statistically nil” (p. 289), meaning that the choice of distribution is actually irrelevant to the

researcher as long as it is standardized. Watts and Stenner (2012) cautioned that the grid does, however, have implications for participants who are tasked with the forced-choice distribution and who may find it restrictive. For this reason, a near-normal distribution is preferred for a couple of reasons. First, it is expected that participants will feel very strongly, either positively or negatively, about a limited number of items in the Q-sample, and a normal distribution reflects this. Secondly, a symmetrical distribution allows the mean ranking value of each Q sort to equal zero, which is conceptually important, because it operates as a center point from which positive and negative meaning and distribution distend (Watts & Stenner, 2012).

Getting the range and slope of the distribution right is also important in helping participants feel comfortable. Guidelines put forth by Brown (1980) and Stephenson (1953) suggested a distribution somewhere between a nine-point (-4 to +4) distribution and a 13 point (-6 to +6) distribution. Watts and Stenner (2012) suggested that smaller ranges run the risk of creating feelings of restriction for participants, while larger ranges may cause unnecessary decision-making. For more complex topics, a steeper distribution is recommended, allowing participants to place more items near the middle of the distribution to reflect their indifference or dilemma toward those statements. A steep distribution may also mean fewer decisions and less potential anxiety for participants. For this study, a 13-point (-6 to +6) normal distribution grid (Appendix E), was used.

Data Collection

Data collection is accomplished by the sorting activity performed on a Q-sample by the participants. For this study each participant was asked to complete one Q sort under each of two separate conditions of instruction. I began the data collection session by reading a prepared written introduction of the methodology, an explanation of the procedure to be followed, and subsequent instructions to administer the Q sort activity. In order to facilitate the participation of the librarian who could not be present, a copy of the same script was included in their packet of materials. After the prepared instructions were read, each participant was given the following: an identical stack of 54 numbered cards printed with the statements which comprise the Q-sample; a double-sided paper copy of the blank Q sort grid, one side for each of the two conditions of instruction; and an identical black pen to fill in the results of their sorting onto the grid. To distinguish the results of the two conditions of instruction, one side of the Q sort grid was printed with the primed condition of instruction above the blank grid, and the other side contained only the blank grid itself. Participants were asked to begin with the blank grid first.

To begin the activity, I proceeded by reading the first condition of instruction: *“In your current role as a librarian, please sort the statements along a continuum from those with which you most disagree, to those with which you most agree.”* Participants were then instructed to read all of the Q-sample statements to get a sense of the range of attitudes expressed. They were asked

to sort the statements first into three general piles, according to their relative feelings of disagreement, neutrality, or agreement toward the statements. And finally, the participants were asked to sort the statements more finely onto the 13-point forced distribution continuum of the Q sort grid. Participants were instructed to take as much time as needed until they were comfortable with the final sorting results.

While the participants were sorting the statements, I was circulating the area or seated nearby, ready to respond to questions regarding the sorting or placement of the statements. After all participants had completed their sorting, they were asked to record the results onto the blank Q sort grid by writing each card's number into its corresponding location as it appeared in their completed Q sort.

After a short break, the participants were instructed to shuffle their statement cards. The previous steps were then repeated under the second condition of instruction which was read to them by me, and was also printed at the top of the remaining blank grid: *"In his classic work, A Theory of Justice, philosopher John Rawls described what he called the original position from which to evaluate justice. This position requires that you imagine you are behind a veil of ignorance, where you know nothing about yourself, your position in society, nor the society in which you are to live. From behind this veil of ignorance, please sort the statements along a continuum from those with which you most disagree, to those with which you most agree."* After completing the second sorting activity,

participants were once again asked to record their results onto the remaining blank Q sort grid by writing each card's number into its location as it appeared in their completed Q sort.

Data Analysis

The factors that emerge from a Q study are a result of the sorting activity of participants, and the goal of factor analysis is to understand the patterns of attitudes among the participants toward the concepts in the Q-sample and what those patterns represent. The purpose of this data analysis was to assess the differing perceptions of the library's potential social justice role at a Hispanic-Serving Institution among the librarians who work there. In Q methodology, data analysis uses correlation, factor analysis and interpretation.

To begin the data analysis, I entered the results recorded on each participants' paper Q sort grid into PQMethod 2.35 with PQROT 2.0 software, which is freely available online. All subsequent analysis in this study was conducted with this software. Each participant's unique array of numerical data was then inter-correlated with the Q sorts of all the others to identify which of the participants sorted the statements into similar arrangements. This was reported in a table called the correlation matrix. Correlation characterizes the existence of a relationship between variables. In this study, people correlated to others with similar viewpoints based on their Q sorts. In other words, the correlation

coefficient revealed the measure of similarity that existed among the variables (participants).

Next, the correlation matrix was subject to factor analysis in order to analyze and explain as much as possible about the relationships between the Q sorts in the group. Extracting factors from data can be accomplished in any number of different ways, requiring several decisions by the researcher. To begin with, factor analysis is a term which is generally applied to both exploratory factor analysis (EFA) and principal components analysis (PCA), with the decision to use one or the other guided by the aims of the researcher. Brown (1980) recommended using EFA when theoretical ideas about relationships between the variables exist, whereas PCA should be used if the goal of the researcher is to explore patterns in the data. If the demographic data of the participants in this study were known and associated with each of their Q sorts, EFA may have been used to probe some hunches about how gender, race, and ethnicity impact the participants' viewpoints. But because the purpose of this study was exploratory in nature, rather than based upon prior theory, principal components analysis (PCA) was chosen over exploratory factor analysis (EFA) for the factor extraction.

The initial factors can be redefined so that the initial explained variance is redistributed. This redefinition of factors is known as factor rotation, which serves to help explain the resulting viewpoints from the perspective of those modeling it. There are an infinite number of ways in which factors can be rotated. In PQMethod software rotation can be accomplished either automatically, using

varimax rotation, or manually, using judgmental rotation. Judgmental rotation generally follows centroid factor analysis, and allows for following hunches about the data that may not be uncovered through manual rotation. For instance, in a study where both library staff and their supervisors participated, if it were possible to identify which of the Q sorts had been completed by the supervisors, it might be interesting to rotate the factors to those viewpoints in order to look at the topic from a position of power relative to the other participants. However, since the Q sorts in this study were collected without identifying information, and because this study was exploratory in nature, varimax rotation was used.

Varimax Rotation serves to make the output more understandable, by seeking “simple structure” which is commonly defined as a pattern of loadings where items load most strongly on one factor, and much more weakly on the other factors. This technique redefines the factors in order to make sharper distinctions in their meanings, providing a view of the data from several distinct perspectives. A varimax solution, therefore yields results which make it as easy as possible to identify each variable (each Q sort) with a single factor.

After all the relevant factors were identified and rotated, interpretation of the factors proceeded. To better understand each factor, and to be able to compare and interpret factors, a factor array was created for each. A factor array can be thought of as a Q sort that represents how a participant who identified 100% with that factor would have sorted their statements. To accomplish this, factor scores (z-scores) were calculated according to a procedure of weighted

averaging for each item in the factor. These factor scores were then used to determine the placement of each item within the Q sort grid, in order to create a factor array that best represents the viewpoint of that factor. Factor interpretation proceeded in a narrative style, highlighting significant statements from within each factor in order to illustrate each factor's viewpoint.

Validity and Trustworthiness

In R methodology, a scale or instrument is said to be valid if it can successfully measure what it claims to be measuring, as proven if repeated administration of such a scale produces consistent results. This view of reliability, however, is not applicable in Q methodology. In fact, Brown contended that “the concept of validity has very little status relative to Q methodology, since there is no outside criterion for a person's own point of view: The only question, according to Brown, is ‘whether the subject is shamming or may be deceiving himself’” (1980, p. 175). To test whether or not a Q study is capturing the genuine viewpoints, attitudes, or perspectives of its participants, the researcher can alter the conditions of instruction under which the participants sort the items, so as to induce the participant “to give himself away or otherwise reveal other operants than those of which he is aware” (Brown, 1980, p. 175). This is accomplished by having the participants sort the statements, first from their own perspectives, and then from a single, imposed perspective. The idea is that the primed perspective will lead to more inter-correlation among the resultant Q sorts compared to those that reflect the participants' own perspectives (Watts & Stenner, 2012). For this

study each participant was asked to complete one Q sort under each of two separate conditions of instruction.

The reliability in Q studies typically lies in the stability of Q data results, meaning enough participants sorted in the same manner to interpret the results as representative. These interpretations should not be an exact match for personal viewpoints, but can provide an opportunity for comment and discussion, as well as a means of triangulation of the data.

Member Checking

To gain additional insight into the conclusions of this study, especially in terms of implications for further study and follow up, I presented my research findings to the participants of the study as a means of informal member checking. This session reinforced some of the findings of the factor analysis, in that the participating librarians shied away from discussion about the findings of the study in regard to race and racism, or politics and power relations. The one aspect out of all the research findings that the librarians voiced the most concern with, was the questioning of their impartiality, as evidenced by statements such as, “What is wrong with being neutral” in presenting “both sides of an issue” to students? The implications of these findings will be addressed in Chapter 5.

Delimitations

Any study has choices made and delimitations purposely imposed by the researcher. One of the delimitations of this study is the scope. Q methodology is not designed to generalize about the proportion of people sharing a particular understanding, nor does it guarantee to exhaust all perspectives regarding the topic under examination. This study investigated the attitudes of librarians at one academic library on the campus of one Hispanic-Serving Institution in California. It will not purport to represent the viewpoints of more than one academic library staff.

Limitations

Because I did not associate the participants in my study with their individual Q sorts, I was unable to follow up with interviews to allow the participants to elaborate on and explain their points of view. Although I do not work at the campus where this research took place, my positionality as a librarian categorizes me as a biased researcher because I studied my librarian colleagues. Rather than looking at this research from an outsider's perspective, I looked at it from the inside out. This may have been an advantage for me in understanding the participants, but there may have also been angles of inquiry that I did not pursue because of my own positionality. In addition, my understanding of racial inequity, White institutional presence, democracy and

social justice, have all been formed by my cultural experience as a White female living and working within the mainstream of American culture.

CHAPTER FOUR

RESULTS

Introduction

This study was exploratory in nature and aimed to reveal shared subjective viewpoints toward the potential social justice role of the academic library among the librarians who work there, rather than to test specific hypotheses. It was anticipated that a study using Q methodology would uncover a limited number of subjective constructions. That is, while it was not expected that participants in this study would share one single view of the social justice potential of the academic library, neither was it anticipated that their views would be entirely unique and individual (Stenner, Cooper, & Skevington, 2003). Eight librarians comprised the participant group, and it was anticipated that this study would reveal the shared attitudes or viewpoints which according to Dewey (1939), become socially constructed as facts against which those who recognize them measure their own feelings, understandings, and beliefs.

To demonstrate whether this Q study was capturing genuine viewpoints, attitudes, or perspectives of the participants in their role as librarians, each participant was asked to conduct two Q sorts under two different conditions of instruction (Appendix C). The first Q sort was conducted from the participants' own perspective, while the second was from a single, imposed perspective. The contrast between the imposed perspective and the "genuine" perspective, was

intended as Brown so eloquently put it, “to induce the participant to give himself away or otherwise reveal other operants than those of which he is aware” (1980, p. 175). The single, primed perspective is theorized to lead to more inter-correlation among the Q sorts produced, compared to the Q sorts reflecting the participants’ own perspectives (Brown, 1980; Watts & Stenner, 2012).

The First Condition of Instruction

The eight Q sorts for the first condition of instruction were labeled L1 through L8 to denote their association with the views of the participants in their role as librarians, and were analyzed separately from the eight Q sorts for the second condition of instruction, which were labeled SJ1 through SJ8, denoting the primed social justice perspective. The unique array of numerical data captured in each Q sort was entered into PQ Method software, which was used for statistical analyses, first with Q sorts L1-L8, followed by Q sorts SJ1-SJ8.

There are two main components to a Q methodological study. The first component is the collection of data in the form of Q sorts. A Q sort is a collection of items, usually statements of opinion, which are sorted by a participant according to a subjective dimension such as “agreement/disagreement.” By sorting the items, the participant provides the researcher with a model of their viewpoint on the issue under study. A thorough review of the first steps was provided in Chapter 3. The second component is by-person correlation and subsequent factor analysis, followed by interpretation of the factors. This chapter

will review the results of the correlation and factor analysis, followed by factor interpretation.

Correlation

The eight Q sorts labeled L1 through L8 were first subjected to a by-person correlation in order to allow any shared subjective viewpoints to be detected. This is reported in a table called the correlation matrix (Table 1). Patterns detected in the correlation matrix are viewed as a direct effect of participant's own sorting activity. To calculate the by-person correlation for any two sorts, the sum of all scores for each Q sort is squared, producing a result of 496 for each in this study. Those two sums are then added together to produce 992. The correlation is calculated by forming the ratio of the sum of squares to the sum of the squared differences, and then subtracting this from 1.00:

$$\begin{aligned} r &= 1 - (\text{Sum } D^2 / 992) \\ &= 1 - (864/992) \\ &= 0.129 \text{ or } 0.13 \end{aligned}$$

Table 1 shows the extent and nature of the relationships between all the Q sorts in the study. For instance, by following row 1, it is easy to see that sort L1 had the strongest relationship (is most similar) with Q sort L4, and the weakest relationship with sort L8. Just as a perfect correlation is +1.00, a perfect negative correlation would be -1.00, and so for example, the correlation between L1 and L8 of $r = 0.13$ indicates a very low level of agreement toward the statements in the Q-sample.

Table 1. Correlation Matrix

Sorts	L1	L2	L3	L4	L5	L6	L7	L8
L1	---	0.27*	0.24	0.42**	0.24	0.24	0.14	0.13
L2		---	0.39**	0.24	-0.06	0.20	0.11	0.25
L3			---	0.19	0.03	0.16	0.14	0.12
L4				---	0.29*	0.25	0.17	0.24
L5					---	0.23	0.15	0.18
L6						---	0.20	0.11
L7							---	-0.09
L8								---

Note. * $p < 0.05$; ** $p < 0.01$.

To determine how large a correlation between sorts as reported in Table 1 must be in order to be considered meaningful, it is necessary to calculate the standard error (SE). The expression of which is $SE = 1/\sqrt{N}$, where N is the number of statements ($N = 54$ in this study). The value is therefore $1 / \sqrt{54} = 1 / 7.35 = 0.14$. Correlations are generally considered to be significant if they are greater than 1.96 times ($p < .05$) or 2.58 times ($p < .01$) the standard error (Brown, 1980), or in this case, between $1.96 (0.14) = 0.27$ and $2.58 (0.14) = 0.36$ (irrespective of sign).

Although it appears that the correlations among Q sorts L6, L7 and L8 in Table 1 are not significantly correlated with any of the others, as Brown cautions, “It is rarely the case that the correlation matrix is of much interest since attention is usually on the factors to which the correlations lead: the correlation matrix is simply a way station and a condition through which the data must pass on the way to revealing their factor structure” (Brown, 1993, p. 110).

Factor Analysis

Extracting factors from data can be accomplished in any number of different ways, requiring several decisions by the researcher. To begin with, factor analysis is a term which is generally applied to both exploratory factor analysis (EFA) and principal components analysis (PCA), with the decision to use one or the other guided by the aims of the researcher. Brown (1980) recommends using EFA when theoretical ideas about relationships between the variables exist, whereas PCA should be used if the goal of the researcher is simply to explore patterns in the data. Because the purpose of this study was exploratory in nature rather than based upon prior theory, principal components analysis (PCA) was chosen over exploratory factor analysis (EFA) for the factor extraction. Unlike EFA, PCA includes all variability in the analysis of the data. Although there is some disagreement as to whether PCA is, in fact, factor analysis and whether components are actually factors (Watts & Stenner, 2012), for this study PCA will be referred to as factor analysis, and components will be referred to as factors.

Using PQMethod, a principal components analysis was undertaken on the correlations represented by the 8 x 8 correlation matrix (Table 1). The process of factor extraction involves the identification of patterns of similarity in the Q sort configurations, which are then identified as factors. A factor identifies a portion of common variance in the data and highlights something that the various Q sorts hold in common. In principal components analysis the first factor extracted will

account for the largest amount of study variance, with successive factors steadily decreasing in size. The extraction of Factor 1 from the matrix of correlations removes this sizeable portion of shared ground. As extraction is carried out, the interrelationships of the Q sorts and their correlations change to reflect the lost influence. This iterative process continues until no more common variance, or factors, can be detected in the data. In the case of principle components analysis, the number of factors extracted will equal the number of variables present. For this study, a total of eight factors were extracted.

Table 2 shows the results of the principal components analysis undertaken on the eight Q sorts L1-L8, as the loading (correlation) of each individual Q sort with the eight initial factors. Looking at Table 2, it can be seen that for Factor 1, Q sort L4 has the highest loading of 0.70, while Q sort L7 has the lowest factor loading at 0.36. As previously noted, PCA includes all the of study's variance in its calculations, including that portion which is unique to each Q sort and that which is held in common and shared by several Q sorts. This shared variance is referred to as communality. An individual Q sort's factor loading needs to be squared to determine its communality, or the extent to which its configuration and viewpoint can be explained by any given factor. In the case of L4, for example, Factor 1 currently accounts for 49% ($0.70 \times 0.70 = 0.49$) of its total variance. In contrast, for L7 Factor 1 explains only 13% ($0.36 \times 0.36 = 0.13$) of its variance. The proportion of variance that is unique to each Q sort is then the respective sort's total variance minus the communality. The communality for

each factor is derived by the sum of communalities of each of the variables within the factor, expressed as the eigenvalue (EV) for that factor.

Table 2. Unrotated Factor Matrix

	Factors							
	1	2	3	4	5	6	7	8
Sorts								
L1	0.68	-0.08	-0.01	-0.50	-0.26	-0.06	-0.41	-0.21
L2	0.58	0.60	-0.08	0.09	0.01	-0.20	-0.15	0.48
L3	0.53	0.48	-0.25	-0.03	0.13	0.59	0.16	-0.18
L4	0.70	-0.18	0.16	-0.32	0.03	-0.25	0.54	0.04
L5	0.44	-0.66	0.25	0.06	0.18	0.40	-0.13	0.32
L6	0.55	-0.21	-0.15	0.56	-0.55	-0.02	0.07	-0.09
L7	0.36	-0.29	-0.67	0.16	0.48	-0.24	-0.09	-0.12
L8	0.42	0.20	0.69	0.32	0.31	-0.14	-0.11	-0.28
Eigenvalues	2.37	1.23	1.10	0.81	0.75	0.69	0.55	0.50

The eigenvalue for each factor is derived by the following calculation: EV for Factor 1 = (L1 loading on Factor 1)² + (L2 loading of F1)² + ... (L8 loading on F1)² = 2.37. A factor's variance can then be derived from its eigenvalue (EV) using the following equation: Variance for Factor 1 = 100 x (EV ÷ no. of Q sorts in study)

$$= 100 \times (2.37 \div 8)$$

$$= 100 \times 0.2958$$

$$= 29.58 \text{ rounded to } 30$$

Since the goal of factors is to account for as much of the variability expressed, high factor eigenvalues are among the most commonly used criterion

used to determine how many factors to include in factor rotation and the subsequent interpretation of the data. Practitioners of Q methodology vary on the decision-making criteria recommended for deciding how many factors to retain for interpretation, but it is generally regarded as an acceptable minimum to follow the Kaiser-Guttman criterion which accepts factors with eigenvalues greater than 1.0 (Stenner et al., 2003; Watts & Stenner, 2012). Factors with an EV of less than one actually account for less study variance than a single Q sort, meaning that including such factors in the interpretation would not result in any data reduction. Reviewing Table 2, it is clear that Factors 1 through 3 fit the Kaiser-Guttman criterion.

Factor Rotation

Factors 1, 2 and 3, which met the Kaiser-Guttman criterion, were retained and rotated according to varimax criterion in order to obtain a clear pattern of loadings, known as simple structure. Simple structure denotes a pattern of loadings where items load most strongly on one factor, and much more weakly on the other factors. A varimax rotation yields results which make it as easy as possible to identify each variable (each Q sort) with a single factor. Table 3 shows the extent to which each Q sort is associated with each of the factors following varimax rotation.

Table 3. Rotated Factor Matrix

	Factors		
	1	2	3
Sorts			
L1	0.60*	0.34	0.02
L2	0.12	0.83*	-0.12
L3	0.12	0.75*	0.08
L4	0.70*	0.23	-0.11
L5	0.77*	-0.31	-0.05
L6	0.54*	0.20	0.20
L7	0.35	0.16	0.72*
L8	0.34	0.22	-0.72*

Note. * $p < 0.01$.

In addition to showing the rotated factor loadings, Table 3 denotes the Q sorts loading significantly on each factor that will be used to define each factor for interpretation. These exemplars of each factor are marked with an asterisk. For example, Q sorts L1, L4, L5 and L6 are exemplars of Factor 1. Q sorts loading significantly on the same factor are those that share a similar sorting pattern and as a result we can assume that, for example, the 4 factor exemplars of Factor 1 share a distinct viewpoint.

The decision on whether or not a factor is interpretable or meaningful to include in a study, is a matter of some debate. Some practitioners of Q methodology (Zabala & Pascual, 2016) insist that in order for a factor to be interpretable it must have a minimum of at least two Q sorts that load significantly upon it alone. To reiterate, correlations including factor loadings, are generally considered to be significant if they are approximately 1.96 to 2.58 times the standard error, or in this case, between 0.27 and 0.36 (irrespective of sign).

Under this criterion, all three of the rotated factors displayed in Table 3 meet this requirement. An additional means of determining the appropriate number of factors to include in a study as outlined by Brown (1980, p. 223), is Humphrey's rule, which states that a factor is significant if the cross-product of its two highest loadings (ignoring the sign) exceeds twice the standard error. For this study $SE = 1 \div \sqrt{54} = 0.136$ rounded to 0.14, so $2 \times 0.14 = 0.28$. Using this criterion, it was determined that Factors 1 through 3 in Table 3 also fit Humphrey's rule.

Table 4. Correlations Between Factor Scores

	Factors		
	1	2	3
Factor 1	---	0.22	-0.02
Factor 2		---	-0.07
Factor 3			---

The correlations between factor scores (Table 4) indicates the extent to which the factors are inter-correlated. If two factors had been shown to be highly correlated, it might indicate the need to combine those factors. Table 4 shows that the three factors identified here are not significantly correlated, and thus represent distinctly different viewpoints.

The reliability of the three factors retained for interpretation is displayed in Table 5, along with the number of defining Q sorts for each. Factor reliability is higher than the reliability of the individual Q sorts which comprise it. Although each of the participants in this study completed only one sort for each condition

of instruction, according to Brown (1980) a conservative estimate of the reliability of any individual participant sorting a Q-sample at two separate times, is 0.80. For Factor 1, a factor defined by $p = 4$ persons, each of whom has a theoretical reliability of 0.80, the factor's composite reliability is given by $r_{xx} = 4(0.80) / 1 + 3(0.80) = 0.94$.

Table 5. Factor Characteristics

	Factors		
	1	2	3
Number of Defining Q sorts	4	2	2
Average Reliability Coefficient	0.80	0.80	0.80
Composite Reliability	0.94	0.89	0.89
S.E. of Factor Scores	0.24	0.33	0.33

Factor Arrays

For ease of interpretation and comparison of the final factors, the factor exemplars from each are merged to form a single ideal-typical Q sort; this composite is called a factor array. As an illustration, consider the Q sorts which defined Factor 1. The Q sorts representing the views of L1, L4, L5, and L6 are all interrelated, and will be used to create a composite Q sort for this group. It would be possible to simply merge the separate Q sorts by taking the average score for each statement, but for the sake of precision the Q sorts are weighted to take into account that some are closer approximations of the factor than others. The factor array is calculated according to a procedure of weighted averaging where

the higher-loading exemplars are given more weight in the averaging process, since they better exemplify the factor. Calculation of factor weights is accomplished in three steps:

Step 1 requires calculating the initial factor weights for all of the Q sorts that load significantly on Factor 1 using an equation derived by Spearman (1927). Initial Factor Weights are calculated by dividing each factor loading (f) by the expression 1 minus the square of the factor loading. The factor weight for the L1 Q sort, for instance, is $w = 0.59 / (1 - 0.59^2) = 0.91$. Q sort L5 has the highest loading (0.77), meaning it is most representative of that factor, and so is given the most weight (1.89) in creating the factor array. In Step 2 the reciprocal of the largest factor weight from Step 1 is calculated as follows $= 1 \div 1.89$. In Step 3, all the initial weights calculated in Step 1 are multiplied by the reciprocal calculated in Step 2 to arrive at the Final Factor Weights as displayed in Table 6.

Table 6. Factor Weights for Factor 1

Sorts	Factor 1		
	Loading (f)	Initial Weight (w)	Final Weight
L1	0.59	0.91	0.48
L4	0.69	1.32	0.70
L5	0.77	1.89	1.00
L6	0.54	0.76	0.40

The figures in Table 6 show that Q sort L6, which has the lowest factor loading of the group, will contribute only 40% as much to the final factor array as Q sort L5, which has the highest factor loading.

In order to create the final factor estimate, each Q sort's factor weight needs to be applied to its own item rankings. Weighted composites are then calculated for all 54 statements for each of the four significantly loading Q sorts included in Factor 1. For convenience, the statements are then returned to the original Q sort grid format, with the two statements having the highest weighted composites being assigned +6, the two next highest being scored +5, and so forth. As an example Figure 1 displays the final factor array for Factor 1. The same procedure is also undertaken for Factors 2 and 3. The numbers displayed in Figure 1 are representative of the statements shown in Appendix D: The Q-Sample.

Disagree Most						Agree Most						
-6	-5	-4	-3	-2	-1	0	1	2	3	4	5	6
36	24	18	17	4	7	5	9	2	13	39	47	1
42	51	28	23	31	11	16	10	3	15	43	50	26
		44	38	32	14	21	12	6	20	46		
		48	41	35	19	22	27	8	49	52		
				37	30	40	29	25				
					34	45	33					
						53						
						54						

Figure 1. Composite Factor Array – Factor 1

To summarize what has been described to this point: Eight separate perspectives from librarians on the social justice potential of the academic library have been rendered based on statements drawn from the literature, yet these

eight perspectives have been shown to condense around three operant types (Factors 1, 2, and 3). The factors are qualitative categories of thought in the sense that additional participants would have virtually no impact on the factor scores: quality is operationally distinct from quantity (Brown, 1980).

Consequently, although the proportions of Factor 1, 2, or 3 types which exist in the general population are unknown; and although there is a lack evidence of any other points of view which might also exist, it is possible nevertheless proceed to compare and contrast the three distinctive ways of thinking represented by these factors with full confidence that they really do exist in a form similar to that shown above. The complete list of statements and their Factor Scores and rankings are included in Appendix F. Factor Arrays for each of the three final factors are shown in Appendix G.

Factor Interpretation

Factor interpretation is a qualitative process that is open and subjective. Interpretation relies on inspecting the patterning of items in the factor arrays. The PQMethod software identifies some statements as distinguishing for each factor at both the $p < .05$, and $p < .01$ level. A statement is distinguishing for a factor if it ranks in a position that significantly differs from its rank in other factors.

PQMethod relies on a calculation given by Brown (1980), which determines the threshold for significance as given by the standard errors of differences for each pair of factor scores multiplied by 1.96 for $p\text{-value} < .05$, and 2.58 for $p\text{-value} <$

.01. Identifying the distinguishing statements and their positions within the factor arrays is key to factor interpretation, although it is not the only consideration. Stephenson's reason for creating Q methodology, was after all, to enable the researcher to capture the holistic viewpoints of study participants (Brown, 1980). Therefore, the relative ranking of each item (statement) in an entire factor array must be considered during interpretation.

The complete list of all statements along with their factor scores and rankings are included in Appendix F, and the array for each factor is included in Appendix G. In the narrative of the interpretation, I will indicate reference to statements and their factor rankings, such as (47: +5) to indicate statement number 47 was given a ranking of agreement at the +5 level in the Q sort grid by that factor. In addition, I have followed the common practice of supplying the interpretation of each factor with a name to provide a quick overview of that factor's perspective on the topic under consideration. The factors and their interpretation will be discussed briefly here, and in more depth in Chapter 5, where the implications for these factors and those from the second condition of instruction are discussed.

Factor 1: 'Librarians as Professionals'

Four (50%) of the participant Q sorts were exemplars of Factor 1. Factor 1 exemplars share a view of the role of librarians as professionals adhering to common ethical standards of service, neutrality, and access (26: +6; 20: +3; 36: -6). Factor 1 regards the role of the academic library as one of dual responsibility

toward serving the university's higher ideals (1: +6; 8: +2), as well as society more generally (46: +4). Of the 54 statements included in the Q-sample, 4 statements were quotes taken directly from policy statements of the American Library Association or its Association of College and Research Libraries, and one additional statement in the Q-sample was derived from the study site's own library mission statement. Factor 1 ranked all of these statements highly, with two of them being those with which they most agree (1: +6; 26: +6; 50: +5; 39: +4; 49: +3). For this reason, this factor was named, "Librarians as Professionals."

Librarians as Professionals are not blind to the constraining effects of neoliberalism's takeover of the marketplace of knowledge products (13: +3; 47: +5), but do not view these effects as unduly limiting the ability of the library to provide a wide range of unbiased information (41: -3; 42: -6). They do not view neoliberal management practices as having effectively changed the practices of the library (14: -1), and in fact, Factor 1 exemplars share an optimistic view of their academic library work environment as being representative and inclusive (4: -2), accepting of collective decision-making (39: +4; 10: +1), and open to new forms of knowledge production and dissemination (20: +3; 38: -3).

Librarians as Professionals seem unconcerned about neoliberalism's effect on higher education and its evolving purpose in our current neoliberal democracy (40: 0; 34: -1; 24: -5). From this perspective, there appears to be no question about the purpose of higher education, and therefore no reason to engage in discussions about politics or values – higher education is higher

education, and its purpose for Librarians as Professionals, does not appear to be in question. There are, however, areas of internal conflict which emerge from Factor 1 when looking specifically at the statements regarding higher education institutions which are Hispanic-serving. It seems that exemplars of this factor may be ready to discuss the purpose of Hispanic-serving institutions on a theoretical basis, but not on a practical, policy, or change-related basis.

Factor 1 exemplars are aware of the need for libraries to be inclusive of epistemologies other than those of the dominant culture (50: +5), and realize that the representation of imperialism is embedded within libraries (43: +4; 6: +2). It is possible however, that Librarians as Professionals view these issues as a part of the historical record, rather than issues of contemporary concern. For although this factor most strongly agrees that the library's purpose is to serve the university, and that primary source documents are integral to our right to know about and understand ourselves and the communities in which we live, Librarians as Professionals disagree with or fail to engage with statements regarding issues of concern to this particular university as a Hispanic-serving institution (5: 0; 11: -1). If as Brown (1980) contends, the statements sorted toward the middle (0) of the Q sort indicate areas with which participants would prefer not to engage, White institutional presence is an issue that Librarians as Professionals would prefer to ignore (22: 0; 54: 0; 30: -1; 35: -2).

Despite this, Factor 1 exemplars do agree that libraries can and should work toward promoting social justice (2: +2; 27: +1). Unfortunately, their options

for doing so may be hampered by the value they ascribe to maintaining their professional standards of objectivity and neutrality (33: +1; 37: -2). Because of this, Librarians as Professionals seem to equate social justice in the library as equivalent to giving “equal access to materials that promote the advancement of marginalized groups and those that encourage the continuation of the status quo or opposition to equality” (12: +1).

Factor Two: “Librarians as Agents of Social Change”

Two (25%) of the participant Q sorts were exemplars of Factor 2. These exemplars share a perspective of the library profession which recognizes systemic issues related to a lack of racial diversity (7: +2; 32: +1); and which questions the ethics of continued allegiance to the profession’s positivist legacy (33: -6; 12: -5; 48: -5). Exemplars of this factor are acutely aware of relations of power at work to maintain the status quo in our society and in academia. Further, they are aware of the role that control of information plays in maintaining that power (31: +6; 53: +5; 19: +4) and recognize the library as a place where knowledge and power were once intrinsically linked, but also that the library’s hold on the control of knowledge may be waning (18: +1).

Despite this, the central theme of Factor 2 is the importance its exemplars give to the idea that the library can make positive change from within. Factor 2 exemplars demonstrate some commonality with Factor 1 in their awareness of the need for libraries to address the lack of alternative epistemological viewpoints contained within their collections (6: +4; 50: +3; 43: +2). Factor 2 exemplars

however, may be ready to hold their profession responsible for righting this wrong (39: -3; 30: +4). Because of this, Factor 2 is named, “Librarians as Agents of Social Change.”

Librarians as Agents of Social Change view the academic library’s main role as not simply serving the university’s mission, but rather working consciously to improve conditions for marginalized segments of the population (2: +4; 1: -2). This factor strongly agrees that our libraries should not simply serve our institution’s immediate needs, but rather their higher ideals (8: +5; 49: +3). Exemplars of this factor appear optimistic about the library’s role as a democratic information commons and do not view neoliberalism’s effect on the consolidation of information production as a serious issue for the library (45: -4; 47: -4; 41: -3; 20: -2; 13: -1; 42: -1; 28: 0). When looking specifically at the statements regarding higher education institutions which are Hispanic-serving (51: -2; 11: 0; 5: +2), it seems as if Librarians as Agents of Social Change would like to alter the library’s practices to better serve Latino students, but to do so without engaging in undue exploration of past injustices.

Librarians as Agents of Social Change share the viewpoint that librarians should interrogate the relations of power that sustain the university (17: -2), yet they seem to want to avoid being drawn into or distracted by the seemingly insurmountable issues involving White institutional presence (22: -1; 23: 0). Instead, it appears that this factor may envision librarians as well positioned to

promote social justice by empowering students to subvert the system from within using the resources available in the library (52: +6; 25: +5; 26: +1).

Factor Three: “Librarians as Guardians of the Ivory Tower”

Two Q sorts (25%) loaded significantly on Factor 3, however it is important to note that one exemplar of Factor 3 loaded positively on this factor, while the other exemplar loaded negatively on it in nearly complete opposition. It will be regarded as one viewpoint identifying the same constructs, although from polar opposite perspectives. In keeping with the descriptions of the other factors, Factor 3 will be described from its affirmative perspective.

Factor 3 reflects a viewpoint hewing to the positivist beginnings of the library profession and its certainty in truth, and the connection of truth to knowledge (15: 0; 36: +2; 48: +4). Factor 3 regards knowledge as related primarily to Western ways of thinking (50: -6; 3: -2), and does not agree that the library has lost its place as a citadel of knowledge. This factor regards the library as a morally uncompromised intellectual commons (18: -3; 45: -2; 14: -1), the purpose of which is to serve the university’s higher ideals (8: +1). For this reason, Factor 3 is named “Librarians as Guardians of the Ivory Tower.”

Librarians as Guardians of the Ivory Tower view scholarship, in and of itself, as a contribution to the common good (9: +6), however this factor seems blind to neoliberalism’s effect on scholarship, and calls on faculty to resist the commodification of knowledge production (13: -5; 21: +5). This factor believes problems with higher education in the U.S. may be due to a confusion over the

fundamental beliefs citizens have regarding the meaning and purpose of education in a democracy (24: +1; 40: +6), and that efforts to discuss values and politics too often devolve into oppressive political correctness (4: +2). Perhaps because of this, Factor 3 is neutral toward the library supporting the university's stated mission (1: 0).

Unlike the other two factors, Librarians as Guardians of the Ivory Tower are willing to engage with the subject of White institutional presence and the failure of universities to address the complexities of racial and ethnic diversity (54: +3; 22: +3). This factor seems to reflect a cynical view of higher education (30: +4; 35: +2) as a place where multicultural diversity discourse is both required and meaningless, and where cynicism is widespread (17: +2). It seems that Librarians as Guardians of the Ivory Tower view the maintenance of the status quo as a deliberate action of management (53: -2) with which it may be in agreement. This factor strongly disagrees with the idea that primarily White institutions now designated as Hispanic-serving should in any way alter their practices or repudiate their racist history in order to better serve their increasingly Latino student body (5: -6; 11: -5; 51: 0).

Librarians as Guardians of the Ivory Tower do not believe that libraries should work consciously for the improvement of underrepresented or marginalized segments of society to participate more fully in our democratic society (2: -4; 49: -2), nor that libraries can or should play a role in promoting social justice (27: -3). Librarians as Guardians of the Ivory Tower do, however,

agree that students need to recognize that they can be political actors shaping the world they inherit (25: +4). This suggests that Factor 3 views individuals as responsible for their own success on their own merit, both within the university and the larger society, reflecting a neoliberal view of justice.

Areas of Consensus Among Factors

Although the factors identified have been shown to be unique and distinct from one another, some statements have been treated in a largely uniform way throughout the factors. Those statements which are not distinguishing for any of the factors are consensus statements. According to Zabala & Pascual (2016), “Consensus statements may arise for various reasons, for example, they reveal what the common ground is among perspectives, they are ambiguous, or they are taboo and therefore respondents do not wish to express engagement” (p. 7). For these reasons, consensus statements may provide a good starting place for mediating discussions among participants whose viewpoints are otherwise at odds.

There was agreement among the participating librarians that the memory of imperialism is being retained and replicated in libraries (6: +2; +4; +5); that library collections are political statements (43: 4; 2; 1); and that admitting to racism is not enough to subvert it (44: -4; -1; -2). There also appears to be some consensus that higher education has intrinsic value, despite the fact that it seems

that many people are confused about the purpose of higher education right now (34: -1; 0; -1).

Among the three factors there is agreement that the library itself has not completely lost its place as a site where knowledge can be gained (14: -1; -1; -1), and that perhaps students need to be more empowered to take advantage of what higher education (including the library) has to offer (25: 2; 3; 4). There was shared indifference among the factors regarding the idea of social action transcending individual action (16: 0; 1; 0); while there was consistent disagreement with the notion that the current political or social environment renders their own neutrality problematic (37: -2; -3; -1).

The Second Condition of Instruction

Determining whether the viewpoints expressed in Factors 1, 2, and 3 under the first condition of instruction are genuine to the participants, and not somehow deceptive or artificially constructed, is accomplished by having the participants conduct a second sort from a single, imposed perspective. The idea is that the primed perspective will lead to more inter-correlation among the resultant Q sorts compared to those that reflect the participants' own perspectives. The eight Q sorts for the second condition of instruction (Appendix C) were labeled SJ1 through SJ8, denoting their primed social justice perspective. In the same manner that the Q sorts labeled L1 - L8 were analyzed, the unique array of numerical data captured in each of the Q sorts labeled SJ1 –

SJ8 was entered into PQ Method software in order to accomplish the following statistical analyses.

The eight Q sorts labeled SJ1 through SJ8 were first subjected to a by-person correlation in order to allow any shared subjective viewpoints to be detected. This is reported in a table called the correlation matrix (Table 7). Patterns detected in the correlation matrix are viewed as a direct effect of participant's own sorting activity. Table 7 shows the extent and nature of the relationships between all the Q sorts in the study.

Table 7. SJ Correlation Matrix

Sorts	SJ1	SJ2	SJ3	SJ4	SJ5	SJ6	SJ7	SJ8
SJ1	---	0.08	0.06	0.12	0.01	0.14	-0.09	-0.05
SJ2		---	-0.06	0.20	0.24	0.19	-0.12	0.31*
SJ3			---	0.27*	0.21	0.44**	0.39**	0.27*
SJ4				---	0.30*	0.28**	0.17	0.14
SJ5					---	0.15	0.41**	0.11
SJ6						---	0.05	0.31*
SJ7							---	0.29*
SJ8								---

Note. * $p < 0.05$; ** $p < 0.01$.

Using PQMethod, a principal components analysis was undertaken on the correlations represented by the 8 x 8 correlation matrix (Table 7). The process of factor extraction involves the identification of patterns of similarity in the Q sort configurations, which are then identified as factors. Table 8 shows the results of the principal components analysis undertaken on the eight Q sorts L1-L8, as the

loading (correlation) of each individual Q sort with the eight initial factors.

Table 8. SJ Unrotated Factor Matrix

	Factors							
	1	2	3	4	5	6	7	8
Sorts								
SJ1	0.12	0.47	0.58	0.34	0.56	0.06	-0.03	-0.02
SJ2	0.34	0.68	-0.53	0.03	0.07	-0.09	0.30	0.21
SJ3	0.68	-0.27	0.41	-0.21	-0.07	-0.10	0.46	-0.12
SJ4	0.60	0.19	0.08	0.37	-0.43	0.52	-0.05	-0.01
SJ5	0.60	-0.14	-0.32	0.56	0.03	-0.38	-0.11	-0.25
SJ6	0.63	0.30	0.33	-0.32	-0.25	-0.34	-0.31	0.17
SJ7	0.59	0.09	-0.31	-0.55	0.32	0.26	-0.16	-0.24
SJ8	0.56	-0.65	-0.10	0.12	0.30	0.11	-0.06	0.35
Eigenvalues	2.35	1.33	1.11	1.03	0.77	0.63	0.45	0.33

Factors 1, 2, 3, and 4, which met the Kaiser-Guttman criterion for eigenvalues greater than 1.0, were retained and rotated according to varimax criterion in order to obtain a clear pattern of loadings, known as simple structure. Table 9 shows the extent to which each Q sort is associated with each of the factors following varimax rotation.

Table 9. SJ Rotated Factor Matrix

	Factors			
	1	2	3	4
Sorts				
SJ1	0.10	0.82*	0.01	-0.01
SJ2	0.06	0.06	0.91*	0.12
SJ3	0.76*	0.06	-0.29	0.30
SJ4	0.25	0.38	0.21	0.53*
SJ5	-0.02	0.03	0.20	0.86*
SJ6	0.77*	0.26	0.19	0.01
SJ7	0.64*	-0.40	0.43	0.07
SJ8	0.30	-0.03	-0.30	0.69*

Note. * $p < 0.01$.

In addition to showing the rotated factor loadings, Table 9 denotes the Q sorts loading significantly on each factor. Using the same criterion as was used to on the data from the first condition of instruction to decide whether or not the rotated factors are meaningful enough to include in the study – that each have a minimum of at least two Q sorts that load significantly upon it alone - only Factors 1 and 4 from the second condition of instruction will be retained and interpreted. The correlations between the two factor scores (Table 10) indicates the extent to which Factors 1 and 4 are inter-correlated. To reiterate, correlations including factor loadings, are generally considered to be statistically significant if they are approximately 1.96 to 2.58 times the standard error, or in this case, between 0.27 and 0.36 (irrespective of sign).

Table 10. SJ Correlations Between Factor Scores

	Factors	
	1	4
Factor 1	---	0.31
Factor 4	0.31	---

Table 10 shows that Factor 1 and Factor 4 from the second condition of instruction are significantly correlated, and therefore could be regarded as representing one viewpoint, or two somewhat similar viewpoints. Whether regarded as one viewpoint or two, the second condition of instruction has revealed more inter-correlation among the Q sorts produced from the primed perspective, as compared to those from the first condition of instruction where the participants sorted from their own perspectives. This supports Brown's (1980) contention that although opinions cannot be proven, they can be shown to have genuine form and structure, and Q methodology can make this form apparent for the purposes of observation and study.

The reliability of the two factors retained for interpretation is displayed in Table 11, along with the number of defining Q sorts for each. Because both Factor 1 and Factor 4 are defined by $p = 3$ persons, each of whom has a theoretical reliability of 0.80, the composite reliability for each is the same: $r_{xx} = 3(0.80) / 1 + 2(0.80) = 0.92$.

Table 11. SJ Factor Characteristics

	Factors	
	1	4
Number of Defining Q sorts	3	3
Average Reliability Coefficient	0.80	0.80
Composite Reliability	0.92	0.92
S.E. of Factor Scores	0.28	0.28

For ease of interpretation and comparison of the final factors, the factor exemplars from each are weighted and then merged to form a single ideal-typical Q sort called a factor array. Factor Arrays for the two SJ factors are shown in Appendix I.

Factor interpretation relies on inspecting the patterning of items in the factor arrays. Just as with the factors identified under the first condition of instruction, the relative ranking of each item (statement) in an entire factor array must be considered during interpretation. The distinguishing statements and their positions within the factor arrays are especially important to factor interpretation, but because the two factors (Factor 1 and Factor 4) that emerged from the second condition of instruction are significantly correlated, the number of statements distinguishing each is small compared to the number of consensus statements between the two.

Although intended primarily as a means of validating the Q sorts from the first, “unprimed” condition of instruction, the results of the data analysis of the social justice condition of instruction were interesting. The factors and their

interpretation will be discussed briefly here, and will be referred to again Chapter 5, where the implications of their relationship to the factors from the first condition of instruction will be addressed. The complete list of statements and their Factor Scores and rankings under the second condition of instruction are included in Appendix H.

Factor 1: “Neutrality as Equity”

Three of the participant Q sorts exemplified Factor 1. Exemplars of this factor share a viewpoint that agrees most that librarianship serves the rights and interests of people through the neutrality of the services and collections provided (33: +6), and that there is such a thing as truth, and truth is connected to knowledge (48: +6). From this perspective, there is little doubt among participants about the mission or purpose of higher education (24: -6; 34: -3; 40: -1), nor of the importance of the library to higher education (45: -4; 18: -4; 14: -3; 8: +5; 1: +1). Exemplars of this factor would prefer to remain apolitical by ignoring issues related to White institutional presence, political correctness, (4: 0; 22: 0; 54: 0), and political coalescence (11: -1). For this reason, this factor is named “Neutrality as Equity.”

Factor 4: “Postmodern Neutrality”

Three of the participant Q sorts exemplified Factor 4. Exemplars of this factor feel that the library should give equal access to materials that promote the advancement of marginalized groups and those that encourage the continuation of the status quo or opposition to equality (12: +6), yet they also feel that there is

such a thing as truth, and truth is connected to knowledge (48: +5). From this perspective, there is some awareness of the influence of neoliberalism on higher education (29: +1; 34: +4), but it seems almost as if exemplars of this factor are expressing cynicism (4: +2), confusion, or doubt (6: -6; 32: -6) about their ability to reconcile these thoughts with their desire to serve our institutions' higher ideals (8: +6). Because they are attempting to mesh their old ethos of positivism with their recognition of the complexity of modern society, this factor is named "Postmodern Neutrality."

As noted, Factor 1 and Factor 4 are significantly correlated indicating similarities in perspective. The two factors share the viewpoint that libraries serve as objective and neutral spaces; that truth is connected to knowledge; that the purpose of higher education need not be questioned, and that the library's role in higher education is not in doubt. Exemplars of both factors disagree with the statement that institutions designated as Hispanic-serving should alter their practices to better serve Latino students, while they do agree that admitting to racism is enough to subvert it.

CHAPTER FIVE

CONCLUSIONS AND RECOMMENDATIONS

With this study, I wanted to explore the attitudes and perspectives of the librarians working at one Hispanic-Serving Institution toward the notion of a social justice role for the academic library. My hope was to reveal areas of agreement from which to begin the conversations necessary to uncover and evaluate the unexamined principles, practices, and attitudes within the library that arise from the dominant White worldview. Conversations about topics such as those implicated in this study, including institutional racism, diversity, social justice, and White privilege are not always comfortable conversations, but they are required if the library is to enact the changes necessary to allow it to serve all students more effectively and more justly. These discussions are especially needed at this time, when academic librarians as a profession remain 86 percent White, while many of our campuses are becoming increasingly racially diverse.

The research questions guiding this study were: 1) How do academic librarians conceptualize social justice? 2) Are librarians at Hispanic-Serving Institutions willing to reinvent traditional practices to enable all students who use the library to understand the world beyond their immediate experience? 3) To what extent do librarians recognize neoliberalism's influence on the representation and enactment of democracy and social justice within the library?

4) At this late stage of neoliberalism, is it still possible for the library to enact meaningful change to realize its potential as a democratic commons?

From a social constructionist perspective, I used Q methodology to explore and understand the processes by which one academic library staff describes, explains, and ultimately agrees about what Dewey (1939) referred to as the socially constructed “facts” at work within the context being studied. In this study, these “facts” were revealed primarily in the form of the three distinct views that emerged from the first condition of instruction as illustrated by their descriptive names: Librarians as Professionals; Librarians as Agents of Social Change; and Librarians as Guardians of the Ivory Tower. In addition, the two factors that emerged from the second, or primed, condition of instruction provided additional context by revealing two less distinct factors: Neutrality as Equality, and Postmodern Neutrality.

Prior to the participants’ Q sorting activity, I deliberately avoided providing a definition of social justice, or of any of the other terms used in the Q-sample, in order to capture the participants’ own understandings and perspectives of the concepts presented. I felt this was especially important in assessing the results of my first research question, “How do academic librarians conceptualize social justice?” As noted in the review of the literature, there is a great deal of confusion around social justice as a concept, because it has so often been subsumed under, or diverted by the neoliberal discourse of multicultural education, which conflates social justice with providing equal opportunities for under-represented

students, primarily as a means to enable them to obtain jobs and become consumers in our neoliberal capitalist society. Within this discourse, higher education is stripped of its political and social potential. Unfortunately, this perspective dovetails neatly with the positivist traditions of the library profession which also eschews political involvement.

Although I was aware of the ways that neoliberalism has exploited librarians' historical "neutrality" in order to advance its discourse of accountability, entrepreneurial thinking, meritocracy, and multicultural diversity within the library, I was not prepared for the extent to which this would show up in my research findings. In fact, it seems that the majority of the participants in my study may have so completely internalized the conflated positivist/neoliberal mindset that they have been rendered nearly blind to the dramatic social and political changes occurring in their midst. The most troubling aspect of this finding is the impact it undoubtedly has on the lives of students, as best expressed by Giroux (2002), who observed that "what makes the neoliberal world view sharply different from other ideologies – indeed, a phenomenon of a separate class – is precisely the absence of questioning: its surrender to what is seen as the implacable and irreversible logic of social reality" (p. 428).

The results of this study underscore the problems that arise when a profession which purports to impartially present "both sides of an issue", does so from a homogenous and hegemonic point of view, particularly as that point of view is more and more controlled by a relatively small number of private

corporations seeking to maximize their own profits. As those of us who work in higher education continue to view ourselves through the prism of neoliberalism, we tend to lose sight of our responsibility for instilling critical thinking, ethical values, and social responsibility in our students, as we eventually sacrifice those qualities in ourselves in the interest of self-preservation. For instance, in recent years there has been an increasing number of stories in the press, and articles in the literature, about the changing nature of the perceived value, or “return on investment” of higher education, yet it appears as if many librarians are not engaging in this conversation. Even though many librarians believe the academic library’s role is primarily to serve the aims of the university, they appear unconcerned about the evolving role of the university. Without exploring the possibilities and purposes of higher education beyond the university’s framework of student success as measured by graduation rates and employment metrics, librarians are unable to recognize our students as possessing flourishing lives with varied values and intentions, not all of which are focused on the accumulation of wealth and status (Atasay, 2015).

Although as employees of the university, librarians must be prepared to work within the existing framework of neoliberal capitalism that if circumvented completely would render them no longer viable, they must also persistently pursue more democratic alternatives (Monzó, 2014). Some librarians from this study seem to feel that they can remain politically neutral, when in fact they are acting politically, whether they are choosing to maintain hegemonic structures or

choosing to challenge them. Electing to remain neutral at this point means ignoring not only the changes taking place within the university and the academic library, but also the changes wrought by neoliberalism and market fundamentalism on democracy and the meaning of citizenship, on social justice, and on the notion of education as a public good. For those of us who work at Hispanic-serving institutions, it is particularly important to question the neoliberal multicultural education discourse that equates facilitating access to higher education with achieving social justice and equity for underrepresented minority students. Such thinking does nothing but perpetuate the racial and economic status quo, in which social inequities are widening, rather than lessening. Therefore, any notion of social justice within higher education must offer a strong critique of the limiting effects of neoliberal economic structures and discourse on the lives of our students and the possibilities we offer them.

It may seem as if, by focusing on the effects of neoliberal ideology on the university and its librarians, I have avoided discussing the critical issues of race, and the problems caused by the obvious lack of racial diversity within the library profession. I would argue that it is absolutely imperative to pursue the recruitment and retention of underrepresented minorities into the ranks of academic librarians. I do not, however, feel that it is ethical to wait until we have achieved an ethnically and racially representative staff before we begin to address the problems that exist within the library now. This means that for the time being, addressing issues of institutional racism; White privilege; diversity; and social

justice within the academic library will be left primarily to White people like myself, alongside our few colleagues of color. If we can work together to declare a social justice agenda as part of the library's core mission, it will provide a powerful statement of the library's intent to retain its place at the center of campus within a society that is recognized as enriched by its increasing diversity. By doing so, we may also discover that more librarians from underrepresented minority backgrounds will find our library an inviting and engaging place to work.

Because of my collegial association with the participants, and the potentially sensitive nature of the subject under study, I chose not to have the participants' personally identifiable information associated with their individual Q sorts. However, my perspective as an insider may have provided additional insight, particularly in the interpretation of the data, where I was often able to empathize with the attitudes and viewpoints revealed. My positionality as a White person, however, may also have caused me to overlook or to minimize other perspectives during the same data interpretation. In selecting to employ the Q methodology for this study, I attempted to mitigate some of these biases, as Q methodology recognizes each viewpoint as equally valid, without regard to its representation or percentage within the population.

Identified within this study, in fact, is a viewpoint shared by only 25% of the participants, yet which holds the greatest promise for transforming the role of the academic library. The attitude expressed by the factor, Librarians as Agents of Social Change, represents latent political conviction within the library. These

librarians reflect an understanding of social justice aligned with Rawls' (1971) definition, which refers to the ability of all people to fully benefit from the social and economic progress that results from participation in a democratic society. Yet even these potential agents of social change demonstrate an aversion to engaging with issues of political power and privilege that is required to grapple with issues of social injustice. Still, librarians who hold this viewpoint offer the possibility for creating meaningful change if they can feel empowered to act. In order to do so, however, the library will need to replace its longstanding ethos of positivism and neutrality with practices built upon moral conviction and ethical praxis.

Implications for Library Leadership

The need to pursue the goals of this study are clear. While the library profession and individual librarians are not necessarily explicitly racist, the unexamined policies and practices under which they operate have allowed these institutions to remain unquestionably racialized. When a profession comprised largely of White people is allowed to ignore the ways in which White western ideology informs practices and sustains structures of oppression, it allows the impact of these policies and practices to be overlooked, thereby perpetuating a racial climate regarded at best as uncaring, and at worst as hostile (Gusa, 2010). If the library is to retain its place as the center of social and political discourse within the university, it is critical that it fully represent and respect the

perspectives of non-dominant groups and recognize alternative epistemologies. Breaking with the positivist traditions of the library will allow opportunities for librarians to authentically connect with more of our students, which is particularly needed at Hispanic-serving institutions.

Altering longstanding library practices is not expected to be easy. As noted in Chapter 4, many librarians have completely internalized the mission statements and codes of ethics put forth by professional organizations such as the American Library Association and the Association of College and Research Libraries. These librarians hold tight to their profession's insistence that legitimate academic librarians refrain from allowing their political or personal feelings to influence their work. In the manner of Gramsci's (1973) "traditional intellectual," these librarians apparently think of themselves as acting independently and impartially, while in fact their neutrality serves to perpetuate the status quo and the hegemony of the privileged classes over those who are marginalized. In fact, it appears that many librarians believe that their profession's ethos of neutrality renders the debate over social justice within the library moot. This underscores the need to encourage librarians to reflect upon their own practices in order to strive toward realizing the critical goals of praxis. If the library can engage librarians in the work of defining the library's position relative to concepts such as the meaning of higher education, Hispanic-serving institutions, democracy, and social justice, it may point the way forward for them to create meaningful and liberating new codes of ethics that will allow them to

reconcile past practices with new, more political and socially relevant statements of purpose.

Despite the three very different viewpoints represented by the factors uncovered in this study, there did emerge areas of consensus from which to begin to mediate discussions aimed at exploring a more socially just and politically aware mission for the academic library. To begin with, there was agreement among the librarians that the problematic memory of imperialism is being retained and replicated in libraries; that library collections are political statements; and that admitting to racism is not enough to subvert it. Even though some librarians find it difficult to recognize the ways that the library's current practices continue to alienate minority students, these areas of consensus suggest that they do recognize the library's historical legacy of perpetuating oppressive racial stereotypes.

In addition, there was some consensus among the librarians that while higher education has intrinsic value, in addition to its instrumental value, they recognize that many people are confused about its purpose to society. The three factors also share agreement that the library itself has not completely lost its place as a site where knowledge can be gained, while realizing that perhaps students need to be more empowered to take advantage of what higher education (including the library) has to offer. Taken together, these areas of consensus suggest that librarians recall a time in the past when the university and its library contributed to more than supporting the neoliberal knowledge

economy. If these areas of consensus can be explored further, they hold the potential to help librarians clarify their professional purpose for the future.

This study has revealed that librarians hold their professional responsibilities in high regard and adhere strongly to both policies and procedures. It is important, therefore, that discussions that result from the topics addressed within this study be conducted at the level of policy, as well as at the level of practice. If discussions about the memory of imperialism being replicated within the library result only in strategies for removing remnants of imperialism, that will not be enough. Librarians need to examine the reasons they have allowed such injustices to persist for so long. A fundamental goal of the library, therefore, must be to reassert its role as a democratic commons where the voices of all are encouraged to speak out and be heard, especially those who recognize a need for resistance or change. In the process of exploring the dissenting voices among their own ranks, librarians may begin to imagine alternative ways of understanding their political, cultural, and social role on campus, and may in turn foster similar behavior in students who come into the library.

Implications for Future Research

Factor analysis such as that conducted as part of the Q methodology, is sometimes accused of being subjective, and questions are often raised about the ability of the researcher to interpret the meaning of the resulting factor arrays.

Those questions can be partially answered by conducting follow-up interviews with study participants. Because I did not associate the participants in my study with their individual Q sorts, I was unable to follow up with interviews to allow the participants to elaborate on and explain their points of view.

I propose that it would be useful to conduct this study among librarians at other institutions where participants could be identified and their identities associated with their individual Q sorts. Not only would this allow for follow-up interviewing of the participants, but it would also provide the necessary information to guide the use of judgmental rotation of the factors to explore additional contexts. For instance, in a study of librarians where some are tenured and some are non-tenured, it might be interesting to rotate the factors to consider whether their viewpoints on social justice differ by tenure status. In addition, in this study, if it were possible to identify which of the librarians are exemplars of the factor, Agents of Social Change, those people could be solicited for their help in leading discussion groups aimed at exploring the library's role in promoting social justice.

As a librarian, I was initially hesitant to take on this topic myself, as I felt uncomfortable with openly discussing racial inequities and injustices from the position of the oppressor. I understand that my perspective is limited, and I would like to encourage non-White librarians to undertake similar research and interpretation from their perspectives. Furthermore, I believe that the social and cultural significance of libraries has been neglected as a crucial area of inquiry

for researchers other than librarians. I propose that academic libraries offer rich possibilities for research by scholars in disciplines such as higher education; institutional development; organizational change; and social psychology, among others. Such research studies might provide fresh new perspectives and possibilities I feel many librarians are truly ready for, yet cannot allow themselves to imagine.

I would also recommend exploring the idea of a social justice role for the academic library among the students enrolled at a Hispanic-serving institution. This would require an entirely new study, including a new Q-sample and reconsideration of all the methodology used. But because the ranks of academic librarians remain unrepresentative of the racially diverse student body they purport to serve, there is a need to hear what the students say about the library's role in their lives. The mere act of inviting students to contribute their thoughts to a conversation about the library, would be one small step toward demonstrating a sense of openness and caring, in place of the academic library's traditional practice of passive neutrality.

And finally, the role of the academic library at Hispanic-serving institutions is an area of research that is being overlooked. Hispanic-serving institutions and their libraries differ from other minority-serving institutions (MSIs) such as Historically Black Colleges and Universities, or Tribal Colleges and Universities, because unlike the other MSIs, HSIs were not founded specifically to serve the educational needs of their target student population, nor were their libraries

created specifically to reflect the needs of their Hispanic or Latino students. The problems this creates were touched upon in this study, but it is an area of inquiry that deserves a great deal more attention.

Reflection

This has been an interesting journey, and it is sometimes difficult to remember how much I have learned along the way. I realize that less than one year ago, before I started my research on this topic, I would have expressed a different perspective than the one I possess today. My intention with this study was to explore the topic of social justice within the academic library from the perspectives of the librarians who work there, with the understanding that they have not been studying the topic in the same manner, nor for the same length of time that I have. It is only with an awareness and understanding of the perspectives of others that one can truly make a change in this world, and I recognize that I am indebted to the librarians who participated in this study for agreeing to share their viewpoints.

When I presented the findings of the research to the participating librarians during the member checking session, it was clear that they expected me to provide guidance for them to address some of the issues uncovered, especially those they did not wish to discuss, such as racial injustices and systemic oppression. This both gave me hope, and simultaneously overwhelmed me. Upon reflection, however, there are changes in operating policies and

procedures that I would like to propose that would encourage librarians to challenge some of their long-held notions, and perhaps spur them on the way toward making the library's guiding principles and practices more transparent and ethically sound.

Libraries typically have policies written for librarians to follow, such as collection development policies, however, they do not often have statements written for the public to understand how the library operates. For instance, within the area of library collections, policies should be made available for the public to understand exactly what the processes are by which materials are selected and added to the library. This should include statements regarding who makes the selections, from what sources, and by what specific criteria. In addition, policies should outline what specific actions, if any, are being taken to address issues of balance or representation within the collection and the catalog. Also, justification should be outlined for archiving and restricting access to some materials, while incorporating others into the collection. In terms of digital access, which materials are selected for digitizing and why? Making such policy statements available and understandable to non-librarians is just the first step; the second step is to invite input on the policies from all our constituents, including faculty, staff, students, community members and university administration. Reconciling all of those perspectives will require librarians to recognize the political terrain they inhabit, but it will also lead to greater possibilities for exploring partnerships and funding

that might in turn lead to significant and long-lasting change in the library's relationship to the campus and to its students.

APPENDIX A
DEAN'S CONSENT TO CONDUCT RESEARCH

April 26, 2016

RE: Permission to Conduct Research Study

Dear Dean

I have completed the literature review and qualifying exam for my dissertation, and have been advanced to the status of candidate for the doctoral degree. I am now preparing to submit an IRB proposal for my dissertation.

I would like to request permission from you to contact my colleagues to request their participation in the research for my dissertation. With your approval, data collection would take place sometime during summer quarter, 2016.

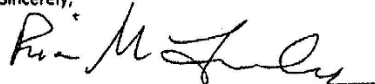
The methodology I will use is Q methodology. It can be a fun activity for participants. Rather than interviewing or surveying participants, Q methodology employs a sorting activity. Participants are each given an identical set of 54 cards with value statements (taken from the literature) on them. They are asked to sort the cards according to conditions of instruction, and to place them on a forced distribution grid ranking them accordingly from most agree to least agree, relative to their feeling toward each statement.

This study will investigate the ways that academic libraries are implicated in allowing the neoliberal agenda to advance toward the consolidation and control of the construction and production of knowledge, and what effect that has had on the representation and enactment of democracy and social justice within the library. Of particular interest to the study are libraries and librarians at Hispanic-Serving Institutions.

The Q-sort process can be done in individual sessions, or in group sessions. The total time required for each participant is not anticipated to take more than 90 minutes. I would like to collect some limited demographic data to be reported in the aggregate just to describe the participant group, but no identifying information will be connected with the individually completed sorts.

Your approval to conduct this study will be greatly appreciated. If you agree, kindly sign below and return the signed letter to me.

Sincerely,



Risa M. Lumley
College of Education
California State University, San Bernardino

Approved by:

Print your name and title here Signature

Date

5-2-16

APPENDIX B
INSTITUTIONAL REVIEW BOARD FORMS



Academic Affairs
Office of Academic Research • Institutional Review Board

May 20, 2016

Ms. Risa M. Lumley and Prof. John Winslade
College of Education, Doctoral Studies Program
California State University, San Bernardino
5500 University Parkway
San Bernardino, California 92407

CSUSB
INSTITUTIONAL
REVIEW BOARD
Administrative Review
IRB# 15076
Status
APPROVED

Dear Ms. Lumley and Prof. Winslade:

Your application to use human subjects, titled, "Academic Librarians' Conception of Social Justice as it Relates to the Library's Role at a Hispanic-Serving Institution" has been reviewed and approved by the Chair of the Institutional Review Board (IRB) of California State University, San Bernardino has determined that your application meets the requirements for exemption from IRB review Federal requirements under 45 CFR 46. As the researcher under the exempt category you do not have to follow the requirements under 45 CFR 46 which requires annual renewal and documentation of written informed consent which are not required for the exempt category. However, exempt status still requires you to attain consent from participants before conducting your research.

The CSUSB IRB has not evaluated your proposal for scientific merit, except to weigh the risk to the human participants and the aspects of the proposal related to potential risk and benefit. This approval notice does not replace any departmental or additional approvals which may be required.

Your responsibilities as the researcher/investigator reporting to the IRB Committee include the following 4 requirements as mandated by the Code of Federal Regulations 45 CFR 46 listed below. Please note that the protocol change form and renewal form are located on the IRB website under the forms menu. Failure to notify the IRB of the above may result in disciplinary action. You are required to keep copies of the informed consent forms and data for at least three years. Please notify the IRB Research Compliance Officer for any of the following:

- **Submit a protocol change form if any changes (no matter how minor) are proposed in your research prospectus/protocol for review and approval of the IRB before implemented in your research,**
- **If any unanticipated/adverse events are experienced by subjects during your research, and**
- **When your project has ended by emailing the IRB Research Compliance Officer.**

If you have any questions regarding the IRB decision, please contact Michael Gillespie, the IRB Research Compliance Officer. Mr. Michael Gillespie can be reached by phone at (909) 537-7588, by fax at (909) 537-7028, or by email at mgillesp@csusb.edu. Please include your application approval identification number (listed at the top) in all correspondence.

Best of luck with your research.

Sincerely,

Judy Sylva

Judy Sylva, Ph.D., Chair
CSUSB Institutional Review Board

JS/MG

909.537.7588 • fax: 909.537.7028 • <http://irb.csusb.edu>

5500 UNIVERSITY PARKWAY, SAN BERNARDINO, CA 92407-2393

The California State University • Bakersfield • Channel Islands • Chico • Dominguez Hills • East Bay • Fresno • Fullerton • Humboldt • Long Beach • Los Angeles
Maritime Academy • Monterey Bay • Northridge • Pomona • Sacramento • San Bernardino • San Diego • San Francisco • San Jose • San Luis Obispo • San Marcos • Sonoma • Stanislaus

Consent for Participation in Interview Research

I volunteer to participate in a research project conducted by Risa M. Lumley from the College of Education at California State University, San Bernardino. I understand that this research study has been reviewed and approved by the Institutional Review Board (IRB) for Studies Involving Human Subjects: Behavioral Sciences Committee at California State University, San Bernardino. For research problems or questions regarding subjects, the CSUSB Institutional Review Board may be contacted at: 909-537-7588.

I understand that this project is designed to gather information about academic librarians' conceptions of the social justice role of the library at a Hispanic-Serving Institution.

1. My participation in this project is voluntary. I understand that I will not be paid for my participation. I may withdraw and discontinue participation at any time without penalty. If I decline to participate or withdraw from the study, no one will be told.
2. I understand that most participants will find the activity interesting and thought-provoking. If, however, I feel uncomfortable in any way during the Q sort session, I have the right to discontinue my participation.
3. Participation involves a sorting activity led by a researcher from the College of Education at California State University, San Bernardino. The sorting activity will last approximately 90 minutes.
4. I understand that the researcher will not identify me by name in any reports using information obtained from this interview, and that my confidentiality as a participant in this study will remain secure.
5. Subsequent use of data will be subject to standard data use policies which protect the confidentiality of individuals and institutions.
6. Administrators from my campus will neither be present during the activity nor have access to data collected. This precaution will prevent my individual attitudes as expressed in the completed activity, from having negative repercussions.

7. I acknowledge that participation in this research carries no foreseeable risks or benefits to me.
8. I have read and understand the explanation provided to me. I have had all my questions answered to my satisfaction, and I voluntarily agree to participate in this study.
9. I have been given a copy of this consent form.

My Signature

Date

My Printed Name

Signature of the Investigator

For additional information, please contact:

Risa M. Lumley
California State University, San Bernardino
909-537-8112

APPENDIX C
CONDITIONS OF INSTRUCTION

Conditions of Instruction for the Q Sort

1. In your current role as a librarian, please sort the statements along a continuum from those with which you most disagree, to those with which you most agree.
2. In his classic work, *A Theory of Justice*, philosopher John Rawls described what he called the original position from which to evaluate justice. This position requires that you imagine you are behind a veil of ignorance, where you know nothing about yourself, your position in society, nor the society in which you are to live. From behind this veil of ignorance, please sort the statements along a continuum from those with which you most disagree, to those with which you most agree.

APPENDIX D
THE Q-SAMPLE

The Q-Sample

1. The library's mission should align with and support the university's stated mission.
2. Academic libraries should work consciously for the improvement of conditions for marginalized and underrepresented segments of the population, and do so in spite of the fact that the political terrain of the academic library typically reflects the ideologies of the dominant culture.
3. Power is derived from the ability of social groups to establish and sustain norms of moral conduct and intellectual inquiry.
4. The politics of difference and the project of democratizing higher education have devolved into claims of oppressive "political correctness."
5. Institutions with a high concentration of Latino students should alter their institutional practices to represent and serve these students effectively.
6. The collective memory of imperialism has been perpetuated through the ways in which knowledge about indigenous peoples was collected, classified, and then represented in various ways back to the West, and then through the eyes of the West, back to those who have been colonized.
7. No profession becomes and remains homogenous by accident.
8. Our libraries should not simply serve our institutions' immediate needs but rather their higher ideals.
9. Scholarship, in and of itself, can be a contribution to the public good.
10. Patron-driven collection development practices would result in library collections that reflect the diversity of the communities served.
11. The Hispanic-serving institution designation ought to serve as a point of political coalescence from which Whites and colleagues of color can challenge racism and address the historical context of postsecondary education.
12. Librarians should maintain a neutral standpoint on social justice issues and give equal access to materials that promote the advancement of marginalized groups and those that encourage the continuation of the status quo or opposition to equality.
13. Systemic biases exist that affect access to the resources necessary for a scholar to publish her work and to have that work marketed and recognized as authoritative.

14. Management practices have slowly eroded the library's power base, transforming it from a place where knowledge could be gained, to a site where information is accessed.
15. Truth itself is under increasing pressure in our time, and there is a greater recognition that what is "truth" for one individual is not necessarily so for someone else.
16. Social action, reflecting integrated intellectual action, transcends individual action.
17. It is unlikely that librarians will raise questions that critically interrogate the relations of power and knowledge that sustain the university. To do so would not only challenge the authority of the administration, but might also lead to sanctions against those posing the questions.
18. Knowledge and power are intrinsically linked and until recently the library was a site of power in academic institutions.
19. The gatekeepers of mainstream knowledge ultimately privilege the voices and perspectives of predominantly Western thinkers and practices and marginalize the voices and perspectives of those considered non-White.
20. Expanded open-access publishing would likely produce significant long-term benefits along the entire scholarly communication cycle.
21. Faculty must resist the corporatization of higher education where knowledge is viewed as a commodity of production.
22. Unexamined historically situated White cultural ideology embedded in the language, cultural practices, traditions, and perceptions of knowledge allow institutions of higher education to remain racialized.
23. I am always concerned about the recognition of power relations, you know, how someone earns legitimacy in academia.
24. Despite the proliferation of mission statements, it is no longer clear what universities are actually for.
25. Students need to recognize that they can be political actors shaping the world they inherit.
26. The preservation of primary source documents is integral to our right to know about and understand ourselves and the communities in which we live.
27. I believe libraries can and should play a key role in promoting social justice.

28. In our increased reliance on online databases, knowledge is becoming increasingly homogenized.
29. Increasingly, we are asked to spend our limited time gathering data to assess our value and justify our existence and we often perhaps unconsciously, adapt our work to be quantified accordingly.
30. Many of us who work in university settings like to pretend that campuses are places of equity and inclusion where differences are touted as part of enlightened curricula, policies, practices, goals and missions.
31. Knowledge can be withheld as an exercise of power, and power can be imposed through knowledge if its transmission is curtailed.
32. Equity and justice are not understood as the work of those whom current structures privilege and empower – in whose name and shadow racism thrives - White people.
33. Librarianship serves the rights and interests of people through the neutrality of the services and collections provided.
34. Without a clear purpose that exists as an end, higher education becomes nothing more than a means to lives that are determined by empty and controlling political and economic forces.
35. We are implicated in systems that personally benefit us, even when we recognize those systems to be unjust.
36. It is much more important for scholars to publish in the right journals or get book contracts with the right presses than to worry about whether that published information is widely available.
37. Current social and political trends render traditional, passive and so-called neutral approaches to acquisitions and the provision of other library services unacceptable.
38. Relying on patron-driven acquisitions programs and circulation data alone will almost certainly result in a less diverse collection now, and an even more biased version of the scholarly record preserved and made available to future generations.
39. The library should include constituents as major stakeholders in decision-making and advisory entities in the planning, development, and evaluation of collections, programs and services.

40. The problems of higher education must be addressed in the realms of values and politics, while engaging critically the most fundamental beliefs US citizens have regarding the meaning and purpose of education and its relationship to democracy.
41. Citation counts and impact rates as measures of quality and impact implicitly privilege conventional rather than critical scholarship.
42. The majority of students are being exposed to only one version of the truth - the one that the publishers of the databases dispense.
43. Library collections document and preserve viewpoints, perceptions and interpretations, and are social, artistic, and political expressions.
44. Declaring one's awareness of racism and admitting to "bad" institutional practices is an act that by itself subverts racial barriers.
45. The identity of the library as an intellectual commons, an enlightened and morally uncompromised public sphere where ideas mingle and give rise to new knowledge, is endangered.
46. The world is not separated into the scholarly and the ordinary. If knowledge matters, it must matter beyond the boundaries of our campuses, and beyond the conference halls of our scholarly societies.
47. The counting of papers indexed by large-scale bibliometric databases which mainly cover journals published by commercial publishers, creates a strong incentive for researchers to publish in these journals, and thus reinforces the control of commercial publishers on the scientific side.
48. There is such a thing as truth, and truth is connected to knowledge.
49. Libraries can and should play a crucial role in empowering diverse populations for full participation in a democratic society.
50. Research should be inclusive and respectful of non-Western thought and traditional knowledge, reflecting the value of cultural ways of knowing.
51. A Hispanic-serving institution need not dismantle, explore, or even recognize its racist legacy to bask in its HSI status.
52. Knowledge is not produced by solitary researchers working with library collections, but is a social process.
53. Those in places of power within the academy may simply be aligning themselves with the dominant ideologies of the institution and not analyzing their behaviors and assumptions and how they reflect those of their employer.

54. Universities have not invested in the resources necessary to address the complexities of racial and ethnic diversity on predominantly White campuses.

APPENDIX E
THE Q SORT GRID

APPENDIX F

STATEMENTS AND FACTOR SCORES AND RANKINGS

FIRST CONDITION OF INSTRUCTION

Statement Factor Scores and Corresponding Ranks

Statement (truncated)	Factors					
	1		2		3	
1. The library's mission should align with and	1.84	1	-0.62	39	-0.01	27
2. Academic libraries should work consciously for	0.50	17	1.40	5	-1.12	48
3. Power is derived from the ability of social groups	0.62	16	0.07	26	-0.88	42
4. The politics of difference and the project of	-0.79	41	-1.79	53	0.90	13
5. Institutions with a high concentration of Latino	-0.11	28	0.78	13	-1.56	54
6. The collective memory of imperialism has been	0.78	14	1.09	8	1.56	4
7. No profession becomes and remains	-0.34	34	0.71	14	-0.23	30
8. Our libraries should not simply serve our	0.76	15	1.55	4	0.20	22
9. Scholarship, in and of itself, can be a contribution	0.41	20	0.63	15	1.99	1
10. Patron-driven collection development practices	0.41	19	-1.40	50	-0.89	43
11. The Hispanic-serving institution designation	-0.33	33	0.16	25	-1.32	51
12. Librarians should maintain a neutral standpoint	0.31	22	-1.71	52	-0.22	29
13. Systemic biases exist that affect access to the	0.97	10	-0.23	35	-1.55	52
14. Management practices have slowly eroded the	-0.47	37	-0.23	35	-0.44	32
15. Truth itself is under increasing pressure in our	0.87	12	0.93	12	-0.00	26
16. Social action, reflecting integrated intellectual	-0.15	29	0.48	19	-0.43	31
17. It is unlikely that librarians will raise questions	-1.01	45	-0.39	38	0.90	13
18. Knowledge and power are intrinsically linked and	-1.08	48	0.54	18	-1.08	46
19. The gatekeepers of mainstream knowledge	-0.37	35	1.24	7	-0.46	33
20. Expanded open-access publishing would likely	0.99	9	-0.85	42	-0.70	39
21. Faculty must resist the corporatization of higher	-0.07	27	0.62	16	1.76	3
22. Unexamined historically situated White cultural	0.20	25	-0.24	37	1.12	11
23. I am always concerned about the recognition of	-0.95	44	0.16	25	0.69	15

24.	Despite the proliferation of mission statements, it	-1.50	52	-1.32	48	0.66	18
25.	Students need to recognize that they can be	0.83	13	1.01	11	1.32	7
26.	The preservation of primary source documents is	1.78	2	0.47	20	-0.68	38
27.	I believe libraries can and should play a key role	0.38	21	-0.08	31	-0.91	45
28.	In our increased reliance on online databases,	-1.15	50	0.00	28	-1.32	50
29.	Increasingly, we are asked to spend our limited	0.28	23	0.16	25	1.32	8
30.	Many of us who work in university settings like to	-0.42	36	1.25	6	1.32	7
31.	Knowledge can be withheld as an exercise of	-0.59	39	1.79	1	-0.89	44
32.	Equity and justice are not understood as the work	-0.74	40	0.40	21	-0.00	26
33.	Librarianship serves the rights and interests of	0.44	18	-2.33	54	1.13	10
34.	Without a clear purpose that exists as an end,	-0.32	32	-0.08	31	-0.64	34
35.	We are implicated in systems that personally	-0.84	42	-1.01	44	0.68	17
36.	It is much more important for scholars to publish	-2.43	54	-0.77	41	0.88	14
37.	Current social and political trends render	-0.56	38	-1.25	46	-0.67	35
38.	Relying on patron-driven acquisitions programs	-0.94	43	-0.01	29	0.65	19
39.	The library should include constituents as major	1.01	8	-0.93	43	0.02	23
40.	The problems of higher education must be	0.26	24	0.38	22	1.79	2
41.	Citation counts and impact rates as measures of	-1.02	46	-1.09	45	-1.10	47
42.	The majority of students are being exposed to	-2.12	53	-0.16	32	-1.31	49
43.	Library collections document and preserve	1.25	7	0.55	17	0.64	20
44.	Declaring one's awareness of racism and	-1.05	47	-0.24	37	-0.68	38
45.	The identity of the library as an intellectual	-0.20	30	-1.32	48	-0.87	40
46.	The world is not separated into the scholarly and	1.48	5	-0.23	35	0.68	17
47.	The counting of papers indexed by large-scale	1.70	4	-1.39	49	-0.01	28
48.	There is such a thing as truth, and truth is	-1.09	49	-1.41	51	1.32	7
49.	Libraries can and should play a crucial role in	0.95	11	1.07	9	-0.68	38

50.	Research should be inclusive and respectful of	1.76	3	1.01	11	-1.56	54
51.	A Hispanic-serving institution need not dismantle,	-1.37	51	-0.68	40	0.01	24
52.	Knowledge is not produced by solitary	1.39	6	1.71	2	0.44	21
53.	Those in places of power within the academy	0.08	26	1.63	3	-0.88	42
54.	Universities have not invested in the resources	-0.23	31	0.00	28	1.13	9

APPENDIX G
FACTOR ARRAYS
FIRST CONDITION OF INSTRUCTION

Factor 1:

Disagree Most						Agree Most						
-6	-5	-4	-3	-2	-1	0	1	2	3	4	5	6
36	24	18	17	4	7	5	9	2	13	39	47	1
42	51	28	23	31	11	16	10	3	15	43	50	26
		44	38	32	14	21	12	6	20	46		
		48	41	35	19	22	27	8	49	52		
				37	30	40	29	25				
					34	45	33					
						53						
						54						

Factor 2:

Disagree Most						Agree Most						
-6	-5	-4	-3	-2	-1	0	1	2	3	4	5	6
4	12	10	35	1	13	3	16	5	15	2	8	31
33	48	24	37	17	14	11	18	7	25	6	53	52
		45	39	20	22	27	26	9	49	19		
		47	41	36	42	28	32	21	50	30		
				51	44	23	40	43				
					46	29						
						34						
						38						
						54						

Factor 3:

Disagree Most						Agree Most						
-6	-5	-4	-3	-2	-1	0	1	2	3	4	5	6
5	11	2	10	3	14	1	8	4	22	25	6	9
50	13	28	18	20	19	7	24	17	33	29	21	40
		41	27	26	34	12	38	23	54	30		
		42	31	44	37	15	39	35		48		
				45		16	43	36				
				49		32	52	46				
				53		47						
						51						

APPENDIX H
STATEMENTS AND FACTOR SCORES AND RANKINGS
SECOND CONDITION OF INSTRUCTION

Statement Factor Scores and Corresponding Ranks

Statement (truncated)	Factors			
	1		4	
1. The library's mission should align with and	0.48	19	0.02	26
2. Academic libraries should work consciously for	-0.90	43	0.15	24
3. Power is derived from the ability of social groups	-0.78	42	1.84	3
4. The politics of difference and the project of	-0.02	25	0.55	15
5. Institutions with a high concentration of Latino	0.69	15	-0.19	33
6. The collective memory of imperialism has been	-0.71	41	-2.06	54
7. No profession becomes and remains	-0.18	33	-0.07	27
8. Our libraries should not simply serve our	1.32	4	1.84	2
9. Scholarship, in and of itself, can be a contribution	1.06	9	1.38	5
10. Patron-driven collection development practices	-0.10	27	-0.30	35
11. The Hispanic-serving institution designation	-0.38	36	0.47	17
12. Librarians should maintain a neutral standpoint	0.97	13	2.14	1
13. Systemic biases exist that affect access to the	-1.58	51	0.45	18
14. Management practices have slowly eroded the	-0.97	46	-0.11	32
15. Truth itself is under increasing pressure in our	0.57	18	0.31	20
16. Social action, reflecting integrated intellectual	0.27	23	1.08	9
17. It is unlikely that librarians will raise questions	-0.18	32	-1.49	50
18. Knowledge and power are intrinsically linked and	-1.55	49	-0.65	40
19. The gatekeepers of mainstream knowledge	-0.33	35	-1.21	46
20. Expanded open-access publishing would likely	0.59	16	-0.66	41
21. Faculty must resist the corporatization of higher	0.74	14	0.31	21
22. Unexamined historically situated White cultural	-0.10	26	-0.10	30
23. I am always concerned about the recognition of	-2.14	54	0.28	22

24.	Despite the proliferation of mission statements, it	-1.76	53	-0.41	38
25.	Students need to recognize that they can be	1.23	6	1.01	12
26.	The preservation of primary source documents is	1.10	8	1.02	11
27.	I believe libraries can and should play a key role	-0.93	45	0.20	23
28.	In our increased reliance on online databases,	0.34	21	-1.54	51
29.	Increasingly, we are asked to spend our limited	-0.60	40	0.34	19
30.	Many of us who work in university settings like to	0.98	12	-1.18	45
31.	Knowledge can be withheld as an exercise of	0.98	11	1.16	7
32.	Equity and justice are not understood as the work	-1.01	47	-1.86	53
33.	Librarianship serves the rights and interests of	2.04	2	-0.70	42
34.	Without a clear purpose that exists as an end,	-0.91	44	1.15	8
35.	We are implicated in systems that personally	-0.18	32	0.74	13
36.	It is much more important for scholars to publish	-1.57	50	-0.23	34
37.	Current social and political trends render	-0.16	30	-0.48	39
38.	Relying on patron-driven acquisitions programs	-1.61	52	-0.76	43
39.	The library should include constituents as major	1.52	3	0.11	25
40.	The problems of higher education must be	-0.22	34	-0.92	44
41.	Citation counts and impact rates as measures of	-0.52	39	-0.35	36
42.	The majority of students are being exposed to	-0.48	38	-0.37	37
43.	Library collections document and preserve	0.05	24	0.48	16
44.	Declaring one's awareness of racism and	0.33	22	0.56	14
45.	The identity of the library as an intellectual	-1.36	48	-1.25	48
46.	The world is not separated into the scholarly and	1.19	7	1.26	6
47.	The counting of papers indexed by large-scale	1.05	10	-1.22	47
48.	There is such a thing as truth, and truth is	2.12	1	1.53	4
49.	Libraries can and should play a crucial role in	1.31	5	-0.07	28

50.	Research should be inclusive and respectful of	0.58	17	1.02	10
51.	A Hispanic-serving institution need not dismantle,	-0.43	37	-0.11	32
52.	Knowledge is not produced by solitary	-0.14	28	-1.72	52
53.	Those in places of power within the academy	0.44	20	-0.07	29
54.	Universities have not invested in the resources	-0.15	29	-1.33	49

APPENDIX I
FACTOR ARRAYS
SECOND CONDITION OF INSTRUCTION

Factor 1:

Disagree Most							Agree Most					
-6	-5	-4	-3	-2	-1	0	1	2	3	4	5	6
2	1	1	2	3	7	4	1	5	9	2	8	3
3	3	8								5		3
2	3	3	1	6	1	1	1	1	3	2	3	4
4	8	2	4		1	0	5	2	0	6	9	8
		3	2	2	1	2	1	2	3	4		
		6	7	9	7	2	6	0	1	6		
		4	3	4	1	3	2	2	4	4		
		5	4	1	9	7	8	1	7	9		
			4	3	4	4	5					
			2	5	3	4	0					
				4	5	5						
				0	2	3						
				5	5							
				1	4							

Factor 4:

Disagree Most							Agree Most						
-6	-5	-4	-3	-2	-1	0	1	2	3	4	5	6	
6	2	1	1	1	5	1	1	4	1	9	3	8	
	8	7	9	8			3		6				
3	5	4	3	2	1	2	1	1	2	3	4	1	
2	2	5	0	0	0		5	1	5	1	8	2	
		4	3	2	1	7	2	3	2	3			
		7	8	4	4		1	5	6	4			
		5	4	3	3	2	2	4	5	4			
		4	0	3	6	2	3	3	0	6			
			3	4	3	2	4						
			7	1	9	7	4						
				4	4	2							
				2	9	9							
				5	5								
				1	3								

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